PROVINCIAL GAZETTEERS OF INDIA

CENTRAL INDIA AGENCY

Central India.—An Agency or collection of Native States, under the political supervision of the Agent to the Governor-General in Central India, lying between 21° 22′ and 26° 52′ N. and 74° 0′ and 83° 0′ E. The head-quarters of the Agent to the Governor-General are at INDORE. The Agency may be roughly said to consist of two large detached tracts of country, separated by the wide and winding valley of the Betwā river, which, starting from Jhānsi, spring out east and west into the Peninsula; northwards its territories stretch to within 30 miles of Agra, and southwards to the Sātpurā Hills and the Narbadā valley. The country has a general declination to the north, the land falling from an elevation of 2,000 feet above the sea along the Vindhyan range to about 500 feet along its northern boundary. Physical aspects. Situation.

Central India is bounded on the north-east by the United Provinces of Agra and Oudh. On the east, and along the whole length of its southern border, lie the Central Provinces; the south-western boundary is formed by Khāndesh, the Rewā Kāntha Agency, and the Pānch Mahāls of Bombay; while various States of the Rājputāna Agency enclose it on the west and north. The total area of this tract is 78,772 square miles, and the population (1901) 8,628,781; but excluding areas situated in it which belong to States in Rājputāna, and including outlying portions of Central India States, the area is 77,395 square miles and the population (1901) 8,510,317. Boundaries and area.

The name Central India, now restricted officially to the territories under the immediate political control of the Agent to the Governor-General in Central India, is a translation of the old Hindu geographical term Madhya Desa or the Middle Region, which was, however, used to designate a far larger and Origin of name.

very different tract of country. The term Central India was officially applied at first to MĀLWĀ only; but in 1854, when the BUNDELKHAND and BAGHELKHAND districts were added to Mālwā to form the present Central India Agency, it was extended to the whole tract.

Natural divisions.

There is a marked diversity in the physical aspects, climate, scenery, people, and dialects in different parts of the Agency, which falls into three natural divisions. These may be conveniently designated the plateau, the low-lying, and the hilly tracts. The plateau takes in most of MĀLWĀ, the wide table-land with a mean elevation of about 1,600 feet above the sea, an area of 34,637 square miles, and a density of 102 persons per square mile, which forms the major portion of the western section of the Agency. Mālwā, taking the term in its widest application, includes all the country lying between the great Vindhyan barrier, which forms the northern bank of the Narbadā valley, and a point just south of Gwalior; its eastern limit is marked by the ridge which runs from south to north starting near Bhīlsa, while its western limit marches with the Rājputāna border. The inhabitants of this tract are hard-working agriculturists, speaking for the most part dialects of Rājasthānī. The low-lying division embraces the country round Gwalior, and to the north and north-east of it, extending from there across into Bundelkhand, of which it includes the greater part, till it meets the Kaimur Hills in Bāghelkhand. The area of this tract is about 18,370 square miles, and the density 172 persons per square mile, its mean elevation being about 700 feet above the sea. The inhabitants are agriculturists, but of a more sturdy physical type, thick-set and of lower average stature than the Mālwā peasantry. They speak chiefly dialects of Western Hindī. The hilly tracts lie principally along the Vindhya and Sātpurā ranges and their numerous branches. This division has an area of about 25,765 square miles, and a density of only 74 persons per square mile. The inhabitants are chiefly Bhīls, Gonds, Korkūs, and other tribes of non-Aryan or mixed descent, who practise but little agriculture and speak for the most part a bastard dialect compounded of Gujarātī, Marāthī, Mālwī, and Hindī.

Hill and river systems.

Strictly speaking, there is but one range of mountains in Central India. In the south-western portion of the Agency this range is divided by the Narbadā river into two parallel lines, the northern line being known as the VINDHYAS and the southern as the SĀTPURĀS. The branch of the Vindhyas which strikes across Bundelkhand is termed the Pannā range, while

the arm which runs in a boldly defined scarp north of the SON river is called the KAIMUR range. The small chain which links up the Vindhya and Sātpurā systems near Amarkantak is called the MAIKALA. Other branches of less importance have local names.

This hill system, of which isolated peaks rise to over 3,000 feet above sea-level, has a marked effect on the climate of Central India, both from the high table-land which it forms on the west, and from the direction it gives to the prevailing wind at different seasons. At the same time it forms the watershed of the Agency. In the tract of country which lies north of the Vindhyas all streams of importance rise in this range and, except the Son, flow northwards, the BETWĀ, CHAMBAL, KĀLĪ SIND, MAHĪ, PĀRBATI, SIND, and SIPRĀ on the west, and the DHASĀN, KEN, and TONS on the east, all following a general northerly course till they ultimately join the water-system of the Gangetic Doāb.

There are no large rivers south of the Vindhyas except the NARBADĀ, which, rising in the Maikala range, flows in a south-westerly direction till it falls into the sea below Broach. None of the Central Indian rivers is, properly speaking, navigable, though sections of the Narbadā can be traversed for a few months of the year. No lakes deserve special mention except those at Bhopāl, though large tanks are numerous, especially in the eastern section.

An infinite variety of scene is presented. The highlands of the great Mālwā plateau are formed of vast rolling plains, bearing, scattered over their surface, the curious flat-topped hills which are so marked a characteristic of the Deccan trap country—hills which appear to have been all planed off to the same level by some giant hand. Big trees are scarce in this region, except in hollows and surrounding villages of old foundation; but the fertile black cotton soil with which the plateau is covered, bears magnificent crops, and the tract is highly cultivated. Where no grain has been planted, the land is covered with heavy fields of grass, affording excellent grazing to the large herds of cattle which roam over them. During the rains, the country presents an appearance of unwonted luxuriance. Each hill, clothed in a bright green mantle, rises from plains covered with waving fields of grain and grass, and traversed by numerous streams with channels filled from bank to bank. This luxuriance, however, is but short-lived, and within little more than a month after the conclusion of the rains gives place to the monotonous straw Scenery.

colour which is so characteristic of this region during the greater part of the year. Before the spring crops are gathered in, however, this yellow ground forms an admirable frame to set off broad stretches of gram and wheat, and the brilliant fields of poppy which form a carpet of many colours round the villages nestling in the deep shade of great mango and tamarind trees.

In the eastern districts the aspect is entirely different. The undulating plateau gives place to a level and often stone-strewn plain, dotted here and there with masses of irregularly heaped boulders and low serrated ridges of gneiss banded with quartz, the soil, except in the hollows at the foot of the ridges, being of very moderate fertility, and generally of a red colour. Big trees are perhaps more common, and tanks numerous. Many of these tanks are of considerable antiquity, and are held up by fine massive dams. Though some are now used for irrigation, examination shows that they were not originally made for that purpose, but merely as adjuncts to temples and palaces or the favourite country seat of some chief, the low quartz hills lending themselves to the construction of such works.

In the hilly tract the scene again changes. On all sides lie a mass of tangled jungles, a medley of mountain and ravine, of tall forest trees and thick undergrowth, traversed by steep rock-strewn watercourses which are filled in the rains by roaring torrents. Here and there small collections of poor grass-thatched huts, surrounded by little patches of cultivation, mark the habitation of the Bhīl, Gond, or Korkū. Along the Son valley and the bold scarp of the Vindhyas, over which the Tons falls into the plains below in a series of magnificent cataracts, the scenery at the close of the rains is of extraordinary beauty.

Each tract has its history recorded in ruin-covered sites of once populous cities, in crumbling palaces and tombs, decaying shrines, and mutilated statues of the gods.

Geology[1]. Geologically, Central India belongs entirely to the Peninsular area of India. It is still to a large extent unsurveyed, yet such parts as have been more or less completely studied enable a general idea of its geological conformation to be given.

Vindhyan range. The most remarkable physical feature of this vast area, and one intimately connected with its geological peculiarities, is the almost rectilinear escarpment known as the Vindhyan range. From Rohtāsgarh on the east, where the Son bends round the termination of the range, up to Ginnurgarh hill, in Bhopāl

[1] By Mr. E. Vredenburg of the Geological Survey of India.

territory, on the west, a distance of about 430 miles, the escarpment consists of massive sandstones belonging to the geological series which, owing to its preponderance in this range, has been called the Vindhyan series. At Ginnurgarh hill, however, the sandstone scarps take a sudden bend to the north-west, and trend entirely away from the Vindhyan range proper, though as a geographical feature the range continues for almost 200 miles beyond Ginnurgarh. It no longer consists, however, of Vindhyan strata in the geological sense, being formed mostly of compact black basalts, the accumulated lava flows of the ancient volcanic formation known as Deccan trap. It has been well established, by a geological study of this region, that the Vindhyan series is immensely older than the Deccan trap, and that the surface of the Vindhyan rocks, afterwards overwhelmed by these great sheets of molten lava, had already been shaped by denudation into hills and dales practically identical with those which we see at the present day.

In the roughly triangular space included between the Vindhyan and Arāvalli ranges and the Jumna river, which comprises the greater portion of the Central India Agency, rocks of the Vindhyan series prevail. The greater part of this area is in the shape of a table-land, formed mostly of Vindhyan strata, covered in places by remnants of the Deccan basalts, especially in the western part of Mālwā, where there are great continuous spreads of trap. The Vindhyans do not, however, subsist over the whole of the triangular area thus circumscribed, owing to their partial removal by denudation. The floor of an older stratum, upon which they were originally deposited, has been laid bare over a great gulf-like expanse occupied by gneissose rocks, known as the Bundelkhand gneiss.

South of the Vindhyas, besides a strip of land, mainly alluvial, between the Vindhyan scarp and the Narbadā, the Agency includes at its eastern and western extremities two large areas that extend a considerable distance southwards. The western area, bordering on Khāndesh, includes a portion of the Sātpurā range mainly formed of Deccan trap. The eastern area comprises all the southern portion of Rewah, and includes an extremely varied rock series, the most extensive outcrop in it belonging to the Gondwāna coal-bearing series.

The geology of Central India is thus more complex than that of any other area of similar extent in the Peninsula: scarcely one of the Peninsula groups is unrepresented, and

it contains the type areas of several among them. The rock series met with may thus be tabulated :—

Central India formations.	Corresponding European and American formations.	
Fossiliferous.		
Aryan Group.		
10. Recent alluvium.	Recent } Post Tertiary	Cainozoic.
9. Older Narbadā alluvium.	Pleistocene } Post Tertiary	Cainozoic.
8. Laterite.		
7. Deccan trap and inter-trappeans.	Cretaceous	Mesozoic.
6. Lametas; and marine Bāgh beds.	Cretaceous	Mesozoic.
5. Gondwānas.		
(*a*) Dāmudas.	Triassic	Mesozoic.
(*b*) Tālchers.	Permian	Palaeozoic.
Unfossiliferous.		
Purāna Group.		
4. Vindhyans.	Keweenawan	Algonkian.
3. Systems intermediate between Vindhyans and Bijāwars.		Algonkian.
2. Bijāwars.	Animikie	Algonkian.
Archaean.		
1. Gneisses (Bundelkhand gneiss).		Archaean.

Eastern Vindhyans.

Among these, the first to arrest attention by reason of its preponderance is the Vindhyan series, covering a surface not greatly inferior to that of England. Of the eastern portion of their outcrop, occupying a considerable part of Bundelkhand and Baghelkhand, an excellent description will be found in Mr. Mallet's 'Vindhyan Series' (*Memoirs, Geological Survey of India*, vol. vii, part i). The Vindhyans consist of alternating bands of hard massive sandstones and of comparatively soft flags and shales, which, owing to the marked differences that they exhibit in their degree of resistance to denudation, give rise to the regular escarpments, capped by massive sandstones with an underscarp of softer rocks, which constitute the most noticeable physical feature of this region.

Three of the massive sandstones stand out so conspicuously that they are distinguished by special names. The lowest of these, which forms the outer ranges to both north and south, is called the Kaimur sandstone, being chiefly met with in the range of that name. The next, forming the second or middle scarp, is called the Rewah sandstone after the State in which it is finely exhibited. The third scarp contains the newest rock of the whole group, called the Bandair (Bhānder) sandstone from the small range which it caps, to the south of Nāgod.

Along the Vindhyan range proper, these three great scarps are not so clearly marked as elsewhere, but in the northern branch they stand out perfectly distinct. The northernmost range constituting the first or outer scarp is capped by Kaimur sandstone and exhibits very bold scarps, often almost vertical and quite inaccessible, deeply cut into by the river valleys. Numerous detached masses or outliers stand in front of the main line of escarpment, often crowned by those formerly impregnable fortresses which have played so important a part in the history of India, such as KĀLINJAR, BĀNDHOGARH, and AJAIGARH. Along a portion of this scarp and in all the deep valleys that penetrate it, the Kaimur sandstone rests upon the flaggy limestones, underlaid by shales and thin bands of sandstone, which constitute the lower Vindhyans; in most of the outliers, the Kaimur sandstone rests directly upon the Bundelkhand gneiss.

In the Son valley the sandstones contain a remarkable group of highly siliceous rocks known as porcellanites, a name which accurately describes their appearance. They are indurated volcanic ashes of a strongly acid type, containing a high percentage of silica. When the fragments of volcanic dust become sufficiently large to be distinguished without a magnifying power, the appearance of the rock changes to that of the variety designated as trappoid. These beds indicate an ancient period of intense volcanic activity. The beds below the porcellanites, the basal beds of the Vindhyans, consist of a variable thickness of shale, limestone, and conglomerate, the last being the oldest rock of the entire Vindhyan series. A very constant, though not universally present, division occurs in the Kaimur at the base of the massive sandstone, and is called the Kaimur conglomerate.

The Pannā shales and diamond matrix.

At the eastern extremity of the Rewah scarp, the entire thickness of the lower Rewah formation consists of a continuous series of shales, but in some parts of Bundelkhand this is divided into two portions by an intermediate sandstone. The shales below this sandstone are called the Pannā shales, after the town of that name, and those above it Jhīrī shales, after a town in Gwalior territory. A bed of great economic importance, the diamond-bearing conglomerate, is intercalated in the midst of the Pannā shales. It is found only in some small detached outcrops near Pannā and east of that place, and the richest of the celebrated mines are those worked in this diamond-bearing bed. The diamonds occur as scattered pebbles among the other constituents of the conglomerate.

Lower Bandairs.

The lower Bandairs of Bundelkhand and Baghelkhand closely resemble the lower Vindhyans; like them, they are principally a shaly series with an important limestone group and some subsidiary sandstone. The limestone band is of considerable economic importance, yielding excellent lime. It is to a great extent concealed by alluvium, but comes into view in a series of low mounds, one of the best known being situated near NĀGOD, whence it has been called Nāgod limestone.

Western Vindhyans.

On entering Central India at Bhopāl, the Vindhyans are shifted so as to run to the north of the great faults, and the whole series again comes into view, presenting all the main divisions met with in Bundelkhand and Baghelkhand. Little alteration has taken place in the series, in spite of the distance from the eastern outcrops, except that the Pafinā shales are replaced by flaggy sandstones. The lower Bandairs and lower Vindhyans have changed in constitution, the calcareous and shaly element being replaced by an arenaceous development, giving the entire Vindhyan series a greater uniformity than it presents further east. The scarps which form the northern part of the syncline in Bundelkhand curve round the great bay of Bundelkhand gneiss and continue up to the town of Gwalior, after which they sink into the Gangetic alluvium. The main divisions are represented here even more uniformly than in Bhopāl. An additional limestone band is, however, intercalated among the Sirbū shales, known as the Chambal limestone. The lower Vindhyans are absent, the Kaimur conglomerate resting immediately on the Bundelkhand gneiss. In the neighbourhood of Nīmach, the Kaimur, Rewah, and Bandair groups are all represented.

Age of Vindhyans.

No fossils have ever been found in the Vindhyans, so that their age still remains doubtful. It seems probable that the range, or at least the greater part of it, is older than the Cambrian series in England, which would account for its unfossiliferous nature.

Bundelkhand gneiss.

Next in importance to the Vindhyan series, by reason of the vast area which it occupies, is the Bundelkhand gneiss, forming, as already mentioned, a great semicircular bay surrounded by cliffs of the overlying Vindhyans. The Bundelkhand gneiss is regarded as the oldest rock in India. It consists principally of coarse-grained gneissose granite, and is very uniform in composition. The gneiss is cut through by great reefs of quartz striking nearly always in a north-easterly direction, which form long ranges of steep hills of no great height with serrated summits, and cause a marked

difference in the scenery of the country. This formation gives special facility for the construction of tanks. Innumerable narrow dikes of a much later basic volcanic rock cut through the Bundelkhand gneiss. Towards the Jumna the gneiss vanishes below the Gangetic alluvium.

As a rule, the sandstone cliffs which surround the gneiss rest directly on that rock. In places, however, an older series intervenes named after the BIJĀWAR STATE in which its type area is found. The same series is met with near Gwalior town, forming a range of hills that strikes approximately east and west. The identity of these rocks with the Bijāwars is now determined; they were, however, long regarded as of a different type and were known as the Gwalior series. Other outcrops of this series are met with in the Narbadā valley and south of the Son. These rocks have been subjected to far more pressure and folding than the Vindhyans, and their shales have been converted into slates and their sandstones into quartzites, while the bottom bed is invariably a conglomerate full of pebbles of white quartz. The Bijāwars.

The most characteristic rocks of the Bijāwars are the layers of regularly banded jaspers which are frequently intercalated among the limestones. They usually contain a large proportion of hematite giving them a fine red colour, which makes them highly ornamental, and in great demand for inlaid decoration, such as that worked at Agra. The proportion of hematite is often high enough to make it a valuable iron ore, and the sites of old iron workings may be met with everywhere on the Bijāwar outcrops. In Bijāwar itself the ore has become concentrated in a highly ferruginous lateritic formation, which must have accumulated in the long period that intervened between the deposition of the Bijāwars and Vindhyans. (See 'Geology of Gwalior and Vicinity,' *Records, Geological Survey of India*, vol. iii, pp. 33-42; vol. xxx, pp. 16-42.)

The series underlying the Vindhyans to the south of the Son river are very complex. (See 'Geology of the Son Valley,' *Memoirs, Geological Survey of India*, vol. xxxi, part i.) The Archaean rocks.

The Archaean rocks met with in the Narbadā valley in Nemāwar, at Bāgh and Alī Rājpur, conform in character to the Bundelkhand gneiss.

The forces that so violently disturbed the Vindhyans in the Son and Narbadā valleys were the last manifestations of true orogenic phenomena that have affected the Peninsular portion of India. All the disturbance that has taken place The Gondwānas.

since then has been of an entirely different nature. Great land masses have sunk bodily between parallel fractures, and in the areas thus depressed a series of land or fresh-water deposits have been preserved. These are called the Gondwāna series, from their being found principally in the tract so named. This series has received a large amount of attention on account of the rich stores of coal which it contains. The Gondwānas have been subdivided into several groups, those known as the Dāmuda and Tālcher groups, and the lowest subdivision of the Dāmudas, the Barākar, being the richest in coal seams. (See 'The Southern Coal Fields of the Rewah Gondwāna Basin,' *Memoirs, Geological Survey of India*, vol. xxi, p. 3.) The Barākar beds consist of sandstones and shales with numerous coal seams, and cover a large area of Rewah. The UMARIĀ mines are excavated in this horizon.

The Lametas.

In the Cretaceous period the sea advanced and covered a considerable area which had remained dry land since the end of the Vindhyan period, leaving limestone deposits full of marine organisms. The beds of this deposit are known as the Lametas from a *ghāt* of this name near Jubbulpore, whence they extend westwards to Barwāha in the Indore State. An examination lately made by Mr. Vredenburg has shown that the Cretaceous beds at Bāgh and the Lametas are identical and not, as has been hitherto supposed, two different rocks (*Quarterly Journal, Geological Society of London*, vol. xxx (1865), pp. 349–63, and *Records, Geological Survey of India*, vol. xx, pp. 81–92). The sandstones and limestones of the Lametas yield excellent building materials. The Buddhist caves at BĀGH are cut in Nimār sandstone which underlies the Bāgh beds. A handsome variety of marine limestone called coralline limestone has been largely used in the ancient buildings of MĀNDU. Ores of manganese are found in the conglomerate which forms the basement of the Lametas.

Deccan trap.

The Lameta period was a short one; and before its deposits were overwhelmed by the gigantic basalt flows of the Deccan trap, they had already been largely denuded. The whole of what is now Central India was overwhelmed by these stupendous outpourings of lava. Denudation acting upon them during the whole of the Tertiary period has removed a great part of this accumulation. The subsisting portions, consisting of successive horizontal layers, have been denuded into terraced hills. The name trappean or 'step-like' originated from similar formations in Europe. In spite of denudation, this rock still covers a large area.

A peculiar form of alteration that seems to have been very active in former geological times produced the red-coloured highly ferruginous rock known as laterite (from *later*, 'a brick'), which still subsists as a horizontal layer of great thickness, capping some of the highest basaltic table-lands, while it also occurs at long distances from the present limits of the Deccan trap, showing the immensely greater area formerly covered. This rock contains a large percentage of alumina, probably suitable for the extraction of that metal. Laterite.

In some regions from which the basaltic flows have been completely removed by denudation, the fissures through which the molten rock reached the surface are indicated by numerous dikes. They are specially plentiful in the Gondwānas in Rewah. Near Bāgh one of the dikes is remarkable for its gigantic dimensions and columnar structure. To the exact age of the Deccan trap there is no clue.

Along the Narbadā valley there are some fresh-water beds which have long attracted attention, but have not yet been fully investigated. Their peculiar interest lies in the fact that they were certainly deposited by streams totally unrelated to the Narbadā, which there is every reason to suppose is the most recent river system in India. The Narbadā valley.

The recent deposits are of no very great thickness, and consist of ordinary alluvium, gravel, and soils. An immense area in Central India is covered with the famous black cotton soil, a dark-coloured earth formed by the decomposition of the Deccan trap, which is of great richness and fertility, especially the variety found in Mālwā. Recent formations.

The vegetation of Central India consists chiefly of deciduous forest, characterized by the presence of a considerable number of plants that flower profusely in the hot months. Of these the most conspicuous are two species of *Butea*, one a tree (*B. frondosa*), the other a climber (*B. superba*). Less common but still widespread and very noticeable is the yellow-flowered *gangal* (*Cochlospermum gossypium*). Botany[1].

The more valuable trees include teak (*Tectona grandis*), *anjan* (*Hardwickia binata*), *harra* (*Terminalia Chebula*), *bahera* (*T. belerica*), *kahua* (*T. Arjuna*), *sāj* (*T. tomentosa*), *bījāsāl* (*Pterocarpus Marsupium*), *tendū* (*Diospyros tomentosa*), *tinis* (*Ougeinia dalbergioides*), *sitsal* (*Dalbergia latifolia*), and *shīsham* (*D. Sissoo*). The natural families of *Meliaceae*, *Sterculiaceae*, *Bignoniaceae*, and *Urticaceae* are all well represented in the forests. The more shrubby forms include species of *Capparis*,

[1] By Lieut.-Colonel D. Prain, I.M.S., of the Botanical Survey of India.

Zizyphus, *Grewia*, *Antidesma*, *Phyllanthus*, *Flueggea*, *Cordia*, *Wrightia*, *Nyctanthes*, *Celtis*, *Indigofera*, *Flemingia*, and *Desmodium*.

The *avali* (*Cassia auriculata*) is very characteristic of outcrops of laterite amid black cotton soil, while *Balanites Roxburghii*, *Cadaba indica*, *āk* or *madār* (*Calotropis procera*), *babūl* (*Acacia arabica*), and other species are found in the cotton soil itself. The climbing plants most characteristic of this region include some species of *Convolvulaceae*, many *Leguminosae*, a few species of *Vitis*, *Jasminum*, and some *Cucurbitaceae*. The herbaceous undergrowth includes species of *Acanthaceae*, *Compositae*, *Amarantaceae*, *Leguminosae*, and many grasses which, though plentiful during the monsoon period, die down completely in the hot season. Palms and bamboos are scarce.

In gardens it is possible to grow most European vegetables, and almost all the plants which thrive in the plains of Northern India, as well as many belonging to the Deccan.

Fauna. All the animals common to Peninsular India are to be met with in the Agency. Up to the seventeenth century elephants were numerous in many parts of Central India, the *Ain-i-Akbarī* mentioning Narwar, Chanderī, Satwās, Bijāgarh, and Raisen as the haunts of large herds. The Mughal emperors used often to hunt them, using both the *khedda* and pits (*gār*) or an enclosure (*bār*). The elephants from Pannā were considered the best. Another animal formerly common in Mālwā was the Indian lion. The last of the species was shot near Guna in 1872. Most chiefs preserve tiger and *sāmbar*, while special preserves of antelope and *chītal* are also maintained in some places. In Hindu States peafowl, blue-rock pigeons, the Indian roller, *sāras*, and a few other birds are considered sacred, while in many places the fish are similarly protected.

The commonest animals are mentioned in the following list. *Primates*: *langūr* (*Semnopithecus entellus*), *bandar* (*Macacus rhesus*). *Carnivora*: tiger (*Felis tigris*), leopard (*Felis pardus*), hunting leopard (*Cynaelurus jubatus*), mungoose (*Herpestes mungo*), hyena (*Hyaena striata*), wild dog (*Cyon dukhunensis*), Indian fox (*Vulpes bengalensis*), wolf (*Canis pallipes*), jackal (*Canis aureus*), otter (*Lutra vulgaris*), black bear (*Melursus ursinus*). *Ungulata*: *nīlgai* (*Boselaphus tragocamelus*), four-horned antelope (*Tetracerus quadricornis*), black buck (*Antilope cervicapra*), spotted deer (*Cervus axis*), *sāmbar* (*Cervus unicolor*), wild boar (*Sus cristatus*). The bison (*Bos gaurus*)

and buffalo (*B. bubalus*) were formerly common in the Sātpurā region, but are now only occasionally met with. Most of the birds which frequent the Peninsula are found, both game birds and others. *Reptilia*: crocodile (*Crocodilus porosus* and *Gavialis gangeticus*), tortoise (*Testudo elegans*), turtle (*Nicoria trijuga*), various iguanas and lizards. Snakes are most numerous in the eastern section of the Agency. Three poisonous species are common: the cobra (*Naia tripudians*), Russell's viper (*Vipera russellii*), and the *karait* (*Bungarus caeruleus*). The *Echis carinata*, a venomous if not always deadly snake, of viperine order, is also frequently seen. Of harmless snakes the commonest are the ordinary rat snake or *dhāman* (*Zamenis mucosus*), *Lycodon aulicus*, *Gongylophis conicus*, *Tropidonotos plumbicolor*, *Dendrophis pictus*; various *Oligodones* and *Simotes* and pythons (*Eryx johnii*) are common on the hills and in thick jungle.

Rivers and tanks abound with fish, the mahseer (*Barbus tor*) being met with in the Narbadā, Chambal, Betwā, and other large rivers, and the *rohū* (*Labeo rohita*) and *marral* or *sānwal* (*Ophiocephalus punctatus*) in many tanks. It should be noted that the Morār river in Gwalior has given its name to the *Barilius morarensis*, which was first found in its waters.

Of the insect family, the locust, called *tiddi* or *poptia*, is an occasional visitor. The most common species is the red locust (*Phymatea punctata*). Cicadas, butterflies, moths, mosquitoes, sand-flies, and many other classes, noxious and innocuous, are met with.

The climate of Central India is, on the whole, extremely healthy, the elevated plateau being noted for its cool nights in the hot season, proverbial all over India. The Indo-Gangetic plain divides the highlands of Central India from the great hill system of the north, while the lofty barriers of the Vindhya and Sātpurā ranges isolate it from the Deccan area. These two parallel ranges, which form its southern boundary, have, moreover, a marked effect on the climate of the plateau, the most noticeable being the pronounced westerly direction which they give to the winds. Climate and temperature.

The temperature in Central India rises rapidly in April and May, when Indore, Bhopāl, and the plateau area generally fall within the isotherm of 95°, while the low-lying sections are cooler, the average temperature being about 90°. The plateau enjoys the more even temperature, showing a difference of only 26° between the mean temperature in January and in May, while in the low-lying section the range is 32°. The diurnal

range in January in the eastern part of the Agency is 26°, as compared with 29° in the plateau; in the hot season there is no appreciable difference, but in the rains the variation is 11° in the low-lying area and 13° on the plateau. The average maximum and minimum temperatures in January are 77° and 48° on the plateau, and 74° and 48° in the low-lying area; in May the maximum and minimum temperatures of the plateau rise to 103° and 76°, compared with 107° and 81° in the low-lying tract. In the rains the maximum and the minimum temperatures are 83° and 71° on the plateau, and 87° and 77° in the low-lying tract. The low-lying area is thus subject to greater extremes of both heat and cold.

The following table gives the average temperature (in degrees F.) in four typical months at certain meteorological stations:—

Station.	Height of Observatory above sea-level.	Average temperature for twenty-five years ending 1901 in							
		January.		May.		July.		November.	
		Mean.	Diurnal range.	Mean.	Diurnal range.	Mean.	Diurnal range.	Mean.	Diurnal range.
Eastern Section.	Ft.								
Satnā	1,040	61.3	26.3	92.3	26.0	82.7	10.8	67.9	27.3
Nowgong	757	60.8	27.3	93.6	27.6	84.4	12.0	67.9	28.7
Western Section.									
Nīmach	1,630	63.0	28.6	90.5	26.7	81.0	13.6	70.0	29.5
Indore	1,823	64.4	29.4	89.4	26.8	78.9	12.3	68.9	29.1

NOTE.—The diurnal range is the average difference between maximum and minimum temperatures of each day.

Humidity. The variation in the humidity of Central India during the year is also very marked. There are two distinct periods of maximum and minimum. The period of minimum humidity during the summer months occurs in March and April on the plateau, and in April and May in the low-lying area, while in both areas November and February are the least humid of the winter months. In August in summer, and in January in winter, the humidity reaches a maximum.

South-west monsoon. The phenomenon of the hot-season winds is very marked on the plateau. These winds, which begin about the middle of April, start blowing in the morning at 9 a.m., the hour of maximum diurnal pressure, and blow till 4 or 5 p.m., the time of minimum pressure. A great fall in temperature occurs at sunset on the Mālwā plateau, the nights being usually calm

and cool, even in the middle of the hot season, while a gentle west wind occasionally blows. On the plateau, moreover, the current continues to retain its pronounced westerly direction; the wind, at first dry, suddenly becoming moist, the climate, at the same time, undergoing a rapid and marked change, and the temperature falling 14 to 16 degrees. The Mālwā portion of Central India is supplied principally by the Bombay monsoon current, while the eastern section of Bundelkhand and Baghelkhand shares in the currents which enter by the Bay of Bengal.

Rainfall. The annual rainfall on the plateau averages about 30 inches, and in the low-lying tract 45 inches. The low-lying tract gets much more rain in June than the plateau, the rain there starting earlier, and falling more copiously throughout the season. The winter rains usually fall in January or the beginning of February, and are very useful to the *rabi*-crop sowings. There is little doubt that the rainfall of the plateau area has undergone a marked decrease. Sir John Malcolm's observations (at Mhow) give an average of 50 inches, and general report points to a diminution of at least 20 inches during the last sixty or seventy years.

The following table gives the annual rainfall, month by month, at certain meteorological stations:—

Station.	Average rainfall (in inches) for twenty-five years ending 1901 in												
	Jan.	Feb.	March.	April.	May.	June.	July.	Aug.	Sept.	Oct.	Nov.	Dec.	Total of year.
Eastern Section.													
Satnā	1·01	0·69	0·38	0·12	0·43	6·53	13·89	12·56	6·27	2·31	0·31	0·48	44·98
Nowgong	0·81	0·57	0·2[illegible]	0·07	0·31	7·30	12·30	12·18	5·65	1·06	0·24	0·58	41·30
Western Section.													
Nīmach	0·23	0·14	0·06	0·12	0·45	4·52	8·50	8·94	5·18	0·71	0·20	0·34	29·39
Indore	0·22	0·20	0·05	0·14	0·56	5·93	8·89	7·77	7·09	1·36	0·29	0·20	32·70

Storms, floods, and earthquakes. Storms and cyclones are very rare in Central India. Serious floods occurred at Indore in 1872, considerable damage being done to houses and property. Slight shocks of earthquake were felt in 1898 in Bhopāl and Bundelkhand.

History. Ancient period. The country now comprised in the Central India Agency was probably once occupied by the ancestors of the Bhīls, Gonds, Sahariās, and other tribes which now inhabit the fastnesses of the Vindhya range. Of these early days, however, we have no certain knowledge. The Rig Veda, though it records the spread of the Aryan races eastwards and westwards, never mentions the Narbadā river, while the great epics the Rāmāyana and Mahābhārata, and other sacred

Hindu books, though they tell of a struggle between the dark-skinned aboriginal and the light-coloured Aryan, already assign the hilly Vindhyan region and the Narbadā valley to the non-Aryan Pulindas and Sabaras, showing that these tribes had long since been driven out of the heart of the country.

From the early Buddhist books it appears that in Buddha's lifetime there were sixteen principal States in India, of which Avanti, with Ujeni (Ujjain) as its capital, was one, while the eastern section of Central India was comprised in the kingdoms of the Vatsas, of which Kausāmbhī was the chief town, and of the Panchālas. Villages appear in those days to have enjoyed a large share of autonomy under their headmen, while class distinctions were not very strongly marked. Buildings were mostly of wood, only forts and palaces being of stone. There is no mention of roads, but certain great routes with their stages are given. One of these ran from north to south, from Srāvastī in Kosala to Paithan in the Deccan, passing through Ujjain and Mahissatī (now MAHESHWAR), which are mentioned as halting stations.

The Mauryas, 321–231 B.C.

With the establishment of the Maurya dynasty by Chandragupta some light breaks in upon the history of Central India. Chandragupta rapidly extended his empire over all Northern India, from the Himālayas to the Narbadā, and his grandson Asoka was sent to Ujjain as viceroy of the western provinces. Chandragupta was succeeded by his son Bindusāra (297–272 B.C.), who was followed by Asoka. Some years after his accession, Asoka, on becoming an ardent Buddhist, caused the erection of the famous group of *stūpas* round BHĪLSA of which that at SĀNCHĪ is the best known, and also in all probability the great *stūpa* which formerly stood at Bhārhut in NĀGOD. A fragment of one of his edicts has been discovered on a pillar at Sānchī.

The Sunga dynasty.

On the death of Asoka (231 B.C.), his empire rapidly broke up; and, according to the Purānas, Central India, except perhaps the most western part of Mālwā, fell to the Sungas, who ruled at Pātaliputra (now Patna). Agnimitra, the hero of the play *Mālavikāgnimitra*, was viceroy of the western provinces, with his head-quarters at Vidisha (now BHĪLSA). On one of the gates from the *stūpa* at Bhārhut is an inscription stating that it was erected in the time of the Sungas. Under the Sunga rule a revival of Brāhmanism took place, and Buddhism began to lose the paramount position it had acquired under Asoka.

The Western Satraps.

In the second century before the Christian era, the Sakas, a powerful Central Asian tribe, appeared in the Punjab and

gradually extended their conquests southwards. One section of this horde entered Mālwā, and founded a line of Saka princes who are known as the Western Kshatrapas or Satraps (see MĀLWĀ). They soon became possessed of considerable independence, and except for a temporary check (A.D. 126) at the hands of the Andhra king of the Deccan, Vilivāyakura II (Gautamīputra), ruled till about 390, when their empire was destroyed by Chandra Gupta II.

The Guptas. The Guptas of MAGADHA rose to power in the beginning of the fourth century. An inscription at Allahābād, of Samudra Gupta, second of this line (326–75), enumerates his foes, feudatories, and allies. Among the feudatories were the nine kings of Aryāvarta, one of whom, Ganapati Nāga, belonged to the Nāga dynasty of Padmāvatī, now Narwar, where his coins have been found. Among the unsubdued tribes on his frontiers certain races of Central India are named: the Mālavas, who were at this time under Satrap rule; the Abhīras, who lived in the region between Gwalior and Jhānsi, still called after them Ahīrwāra; and the Murundas, who seem to have lived in the Kaimur Hills in Baghelkhand. He also took into his service the kings of the forest country, apparently petty chiefs of Baghelkhand.

Chandra Gupta II (375–413), who succeeded Samudra, was the most powerful king of the dynasty. Extending his conquests in all directions he entered Mālwā, as we learn from two inscriptions at UDAYAGIRI near Bhīlsa, and destroyed the Kshatrapa power between 388 and 401, probably about 390. About 480 the regular Gupta succession ends, and the kingdom broke up, the Mālwā territory being held by independent Gupta princes. Of two of these, Budha Gupta and Bhānu Gupta, we have records dated 484 and 510.

The Huns, 490–533. The most interesting episode of this period is the invasion of the Gupta dominions in eastern Mālwā by Toramāna and his son Mihirakula. These chiefs were White Huns, a section of whom had overrun Eastern Europe in A.D. 375, another horde entering India a century later. During the reign of Skanda Gupta (455–80) they were held more or less in check; but on his death their leader Toramāna pressed south, and, after seizing GWALIOR and the districts round it, advanced into Mālwā and soon acquired possession of the eastern portion of that tract. From inscriptions found at GWALIOR, ERAN, and MANDASOR, it appears that Toramāna and his son Mihirakula held eastern Mālwā for about forty years, the local princes becoming their feudatories. Mihirakula, who succeeded his

father about 510, was defeated finally in 528 by a combined attack of Nara Sinha Gupta Bālāditya of Magadha and Yasodharman who ruled at Mandasor.

Harshavardhana, 606–48.

At the end of the sixth century Prabhākara Vardhana, king of Thānesar in the Punjab, had extended his conquests southwards; and his younger son Harshavardhana, who succeeded an elder brother in 606, rapidly acquired possession of all Northern India and fixed his capital at Kanauj. After a reign of forty-two years he died, and his empire at once went to pieces. An interesting account of Jijhotī (Bundelkhand), Maheswapura (now MAHESHWAR) on the Narbadā, and Ujjain at this period has been given by Hiuen Tsiang. The pilgrim, who visited Kanauj in 642–3, notices the decline of Buddhism, which had been steadily losing its position since the time of the Guptas.

Rājput dynasties.

During the fifth and sixth centuries a number of nomad tribes, the Gūrjaras, Mālavas, Abhīras and others, who were possibly descended from the Central Asian invaders at the beginning of the Christian era, began to form regularly constituted communities. During the first half of the seventh century they were held in check by the strong hand of Harshavardhana; but on his death they became independent, and commenced those intertribal contests which made India such an easy prey to the Muhammadan invaders of the tenth and eleventh centuries.

Mālavas.

The Mālavas and Abhīras were early settlers in Central India. Both appear to have come from the north-west, and by about the fifth century to have occupied the districts still called after them Mālwā and Ahīrwāra, the country to the east of Mālwā and west of the Betwā river, including Jhānsi, Sironj, and the tract stretching southwards to the Narbadā.

Kalachuris.

In the sixth century the powerful Kalachuri (Haihaya, or Chedī) tribe seized the line of the Narbadā valley, acquiring later most of BUNDELKHAND and BAGHELKHAND.

From the eighth to the tenth century, by a gradual process of evolution very imperfectly understood as yet, these tribes became Brāhmanized and adopted pedigrees which connected them with the Hindu pantheon, probably developing finally into the Rājput clans as we know them to-day; the Paramāras of Dhār, Tonwars of Gwalior, Kachwāhas of Narwar, Rāthors of Kanauj, and Chandels of Kālinjar and Mahobā, all becoming important historical factors about this time.

Gūrjaras.

Recent researches appear to show that all Central India was in the eighth century under the suzerainty of the Gūrjaras, a tribe who had settled in Rājputana and on the west coast in the

tract called after them Gujarāt. They gradually extended their power till their chief Vatsa ruled from Gujarāt to Bengal. About 800 he was defeated and driven into Mārwār by the rising power of the Rāshtrakūta clan. The Gūrjaras, however, as we learn from inscriptions at Gwalior and elsewhere, again advanced and recovered their lost dominion as far east as Gwalior, under Rāmabhadra. His successor Bhoja I (not to be confounded with the famous Paramāra chief who lived two centuries later) recovered all the lost territory and acquired fresh lands in the Punjab.

Two branches of the Gūrjaras, who became known later as the Parihār and Paramāra Rājput clans, obtained at this time the possession of Bundelkhand and Mālwā respectively, holding them in fief under their Gūrjara overlord. After the death of Bhoja I (885), the Gūrjara power declined, owing to the rising power of the Chandels in Bundelkhand, the Kalachuris along the Narbadā, and the Rāshtrakūtas. Taking advantage of their difficulties, the Paramāra section in Mālwā threw off their allegiance (915); and Central India was then divided between the Paramāras in Mālwā, with Ujjain and Dhār as their capitals, the Parihārs in Gwalior, the Chandels in Bundelkhand, with capitals at Mahobā and Kālinjar, and the Chedīs or Kalachuris who held much of the present Rewah State. The history of this period is that of the alliances and dissensions of these clans, which in Central India lasted through the early days of the Muhammadan invasion, until they eventually came under the Moslem yoke in the thirteenth century. Parihārs and Paramāras.

When Mahmūd of Ghazni commenced his raids, the Rājputs were the rulers everywhere. Dhanga (950–99), the Chandel of Bundelkhand, had already fought with Jaipāl of Lahore against Sabuktagīn at Lamghān (988). In his fourth expedition Mahmūd was opposed at Peshāwar by Anand Pāl of Lahore and a confederate Hindu army; and among those who fought round Anand Pāl's standard were the Tonwar chief of Gwalior, the Chandel prince, Ganda (999–1025), and the Paramāra of Mālwā (either Bhoja or his father Sindhurājā). By the capture of Kanauj in 1019, Mahmūd opened the way into Hindustān, and in 1021 GWALIOR fell to him. After Mahmūd's death (1030), Central India was not again visited by the Muhammadans till the end of the twelfth century; but from the time of his death until the appearance of Kutb-ud-dīn the history of Central India is that of the incessant petty wars which went on between the various Hindu clans. Paramāra, Chandel, Kala- Mahmūd of Ghazni.

churi, and Chālukya (of Gujarāt) waged war against one another, gaining temporary advantage each in turn, but exhausting their own resources and smoothing the way for the advance of the Muhammadans.

The Pathān kings, 1206–1526.

In 1193 Kutb-ud-dīn entered Central India and took Kālinjar for Muhammad Ghorī, and later (1196) Gwalior, of which place Shams-ud-dīn Altamsh was appointed governor. In 1206 Kutb-ud-dīn became king of Delhi, and for the first time a Muhammadan king ruled India from within, and held in more or less subjection all the country up to the Vindhyas. A period of confusion followed his death (1210), during which the Rājputs of Central India regained the greater part of their possessions.

Altamsh finally succeeded to the Delhi throne (1210–36), and in the twenty-first year of his reign retook Gwalior from the Hindus after a siege of eleven months (1232). He then proceeded to Bhīlsa and Ujjain, sacked the latter place and destroyed the famous temple of Mahākāl, sending its idol to Delhi (1235). He was followed by a succession of weak kings, during whose reigns (1236–46) the Hindu chiefs were left much to themselves. In 1246 Nāsir-ud-dīn succeeded. Like the others, he was a weak ruler; but his reign is of importance on account of the energetic action of his minister Balban, who took Narwar in 1251, and, succeeding his master in 1266, kept the Hindu chiefs in subjection, and ruled with a firm hand, so that it was said 'An elephant avoided treading on an ant.'

On Balban's death the rule passed to the Khiljīs under Jalāl-ud-dīn, who (1292) entered Mālwā and took Ujjain, and after visiting and admiring the temples and other buildings, burnt them to the ground, and, in the words of the historian, thus 'made a hell of paradise.' About this time Alā-ud-dīn, then governor of Bundelkhand, took Bhīlsa and Māndu (1293).

In Muhammad bin Tughlak's reign (1325–51) a severe famine broke out (1344), and the king resting at Dhār on his way from the Deccan found that 'the posts were all gone off the roads, and distress and anarchy reigned in all the country and towns along the route,' while the anarchy was augmented by the dispatch of Azīz Hamīr as governor of Mālwā, who by his tyrannous actions soon drove all the people into rebellion. In the time of Fīroz Shāh (1351–88) the process of disintegration commenced, which was completed in the time of Tughlak Shāh II. The land was divided into provinces governed by petty rulers, Mālwā, Māndu, and Gwalior being held by separate chiefs.

The history of Central India now becomes largely that of Mālwā. The weak Saiyid dynasty, who held the Delhi throne from 1414 to 1451, were powerless to reduce the numerous chiefs to order, and Mahmūd of Mālwā even made an attempt to seize the Delhi throne (1440), which was, however, frustrated by Bahlol Lodī. It is worth while noting, in regard to this weakening of Musalmān rule, how Hindu and Muhammadan had by this time coalesced. We find the Hindu chiefs employing Muhammadan troops, and Mahmūd of Mālwā enlisting Rājputs. Some sort of order was introduced under the Lodīs (1451–1526); but they had no great influence, except in the country immediately round Delhi, though Narwar was taken by Jalāl Khān, Sikandar's general (1507), and Ibrāhīm Lodī captured the Bādalgarh outwork of Gwalior (1518).

The emperor Bābar (1526–30) notes in his memoirs that Mālwā was then the fourth most important kingdom of Hindustān (being a part of Gujarāt under Bahādur Shāh), though Rānā Sanga of Udaipur had seized many of the provinces that had formerly belonged to it. Bābar's forces took Gwalior (1526) and Chanderī (1527), and later he visited Gwalior (1529), of which he has left an appreciative and accurate account. Humāyūn defeated Bahādur Shāh at Mandasor (1535), but in 1540 was himself driven from India by Sher Shāh. The Mughals.

Sher Shāh, the founder of the Sūri dynasty (1539–45) was a man of unusual ability, and soon reduced the country to order. He obtained possession of Gwalior, Māndu, SĀRANGPUR, Bhīlsa, and RAISEN (1543–4), making Shujāat Khān, his principal noble, viceroy in Mālwā. Islām Shāh, Sher Shāh's successor, made Gwalior the capital instead of Delhi, and it continued to be the chief town during the brief reigns of the remaining kings of this dynasty. Sūri dynasty.

Humāyūn regained his throne in 1555, but died within the year, and was succeeded by Akbar, who in 1558 entered Central India, and taking Gwalior, proceeded against Bāz Bahādur, son of Shujāat Khān, then holding most of Mālwā, and finally drove him out in 1562. Ujjain, Sārangpur, and Sīprī were soon in Akbar's hands, thus completing his hold on Mālwā, while in 1570 Kālinjar was surrendered by the Rewah chief, and all Central India thus came under his sway. In 1602 Bīr Singh Deo of ORCHHĀ, in Bundelkhand, murdered Abul Fazl at the instigation of prince Salīm (Jahāngīr), and in revenge Orchhā was taken. Akbar.

In Shāh Jahān's reign, Jhujhār Singh, the Rājā of Orchhā, Shāh Jahān.

rebelled and was driven from his State (1635), which formed part of the empire till 1641.

Aurangzeb.

In 1658, during the struggle for the throne, Aurangzeb and Murād defeated Jaswant Singh at Dharmatpur, now Fatehābād, near Ujjain, and thus opened the road to Agra. During this period the Marāthās, who had already begun to desert the plough for the sword in the time of Jahāngīr, first crossed the Narbadā (1690), and plundered the Dharampurī district (now in Dhār), while in 1702–3 Tārā Bai sent expeditions to plunder as far as Sironj, Mandasor, and the *Sūbah* of Mālwā and the environs of Ujjain.

The Marāthā period.

Though the Marāthās had entered Mālwā as early as 1690, it was not till the reign of Muhammad Shāh (1719–48) that they obtained a footing in this part of India. So rapidly did their power increase under the tacit, if not active, support of the Hindu chiefs, that in 1717 Marāthā officers were collecting *chauth* in Mālwā under the very eyes of the imperial *sūbahdārs*. In 1723 the Nizām, at this time governor of Mālwā, retired to the Deccan; and the Peshwā Bājī Rao, who had determined to destroy the Mughal power, at once strengthened his position across the Narbadā by sending his generals (1724), notably Holkar, Sindhia, and the Ponwār, to levy dues in Mālwā. In 1729 the oppressive action of Muhammad Khān Bangash, in Bundelkhand, induced Chhatarsāl of PANNĀ to call in the aid of the Peshwā, who thus obtained a footing in eastern Central India. The Peshwā's power was finally confirmed in Mālwā in 1743, when he obtained, through the influence of Jai Singh of Jaipur, the formal grant of the deputy-governorship of Mālwā. In 1745, at the time of Rānoji Sindhia's death, the whole of Mālwā, estimated to produce 150 lakhs of revenue, was, with small exceptions, divided between Holkar and Sindhia. Lands yielding 10 lakhs were held by various minor chiefs, of whom Anand Rao Ponwār (Dhār) was the most considerable. From this time Central India remained a province of the Peshwā until the fatal battle of Pānīpat in 1761 broke the power of the Marāthā confederacy, and Central India was divided between the great Marāthā generals. Three years later the battle of Buxar made the Mughal emperor a pensioner of the East India Company; and though they had a severe struggle with the great Central India chiefs, Holkar and Sindhia, the British henceforth became the paramount power in India.

British supremacy.

Comparatively speaking, Central India was at peace from 1770 to 1800. The territories of Holkar were, during most of

this period, under Ahalyā Bai (1767–95), whose just and able rule is proverbial throughout India, while till 1794 the possessions of Sindhia were controlled by the strong hand of Mahādjī. The great influence of Tukoji Holkar (1795–7), who succeeded Ahalyā Bai, restrained young Daulat Rao Sindhia and kept things quiet, till on Tukoji's death (1797) the keystone was removed and the structure collapsed. Central India was soon plunged into strife, and all the advantages which the land had derived from forty years of comparative peace were lost in a few months. Holkar.

Troubles in Bombay had necessitated proceedings against Mahādjī Sindhia, who was intimately concerned with them; and Gwalior was taken by Major Popham (1780), and Ujjain threatened by Major Camac, which caused Sindhia to agree to terms (October, 1781). The next year, Sindhia's independence of the Peshwā was recognized in the Treaty of Sālbai (1782), and he at once commenced operations in Hindustān. Mahādjī Sindhia died in 1794, and his successor, Daulat Rao, had by 1798 become all-powerful in Central India, when the appearance at this moment of Jaswant Rao Holkar, with the avowed intention of reviving the fallen fortunes of his house, soon plunged the country into turmoil. Now commenced that period of unrest, still known to the inhabitants of Central India as the 'Gardī-kā-wakt,' which reduced the country to the last state of misery and distress. A clear proof of the anarchy which prevailed in Central India at this time is given by the ease with which Jaswant Rao Holkar was able in the short space of two years to collect a body of 70,000 men, Pindāris, Pathāns, Marāthās, and Bhīls, who were tempted to join his standard solely by the hope of plunder, and with whose assistance he proceeded to devastate the country. The capture of Indore (1801) and wholesale massacre of its inhabitants by Sarje Rao Ghātke, the father-in-law of Sindhia, was no check on Holkar, whose victory at Poona (1802) sent him back with renewed energy to ravage Mālwā. Sindhia. The period of unrest, 'Gardī-kā-wakt.'

The non-interference system pursued by Cornwallis, followed by Barlow's policy of 'disgrace without compensation, treaties without security, and peace without tranquillity,' allowed matters to pass from bad to worse. To the hordes which plundered under Amīr Khān and Jaswant Rao Holkar were added the bodies of irregular horse from British service which had been indiscriminately disbanded at the end of Lord Lake's campaign. In 1807 Bundelkhand was in a state of ferment. Parties of marauders scoured the country, and numerous chiefs, Policy of non-interference.

secure in their lofty hill forts, defied the British authority. As soon, however, as they saw that the policy had changed and that the British intended to interfere effectively, most of them surrendered, but the chiefs of Kālinjar and AJAIGARH only submitted after their forts had been taken by assault. In 1812 the Pindāris began to increase to an alarming extent, and supported by Sindhia and Holkar and aided by Amīr Khān, their bands swept Central India from end to end, passing to and fro between Mālwā and Bundelkhand, and even crossing the border into British India.

Settlement of affairs.

At this juncture, Lord Hastings was appointed Governor-General. Ten years of practically unchecked licence had enormously increased the numbers of the marauders. About 50,000 banditti were now loose in Central India, and the confusion they produced was augmented by the destructive expedients adopted by Holkar, who sent out *sūbahdārs* to collect revenue, accompanied by large military detachments, which were obliged to live on the country, while at the same time extorting funds for the Darbār. By 1817 the disorganization had reached a climax. At last Lord Hastings received permission to act. Rapidly forming alliances with all the native chiefs who would accept his advances, he ordered out the three Presidency armies, which gradually closed in on Central India. Sindhia, who had originally promised his aid, now showed signs of wavering, but a rapid march on Gwalior caused him to come to terms, while Amīr Khān at once submitted, and dismissed his Afghān followers. The army of Holkar, after murdering the Rānī, marched out to oppose the British, but was defeated at MEHIDPUR (1817). The Pindāri leaders, Karīm, Wasīl Muhammad, and Chītū, were either forced to surrender or hunted down, and the reign of terror was over.

These military and political operations were remarkable alike for the rapidity with which they were executed and for the completeness of their result. In the middle of October, 1817, the Marāthās, Pindāris, and Pathāns presented an array of more than 150,000 horse and foot and 500 cannon. In the course of four months this formidable armament was utterly broken up. The effect on the native mind was tremendous, and a feeling of substantial security was diffused through Central India. So sound, moreover, was the settlement effected, under the superintendence of Sir John Malcolm, that it has required but few modifications since that time.

Pacification.

The next few years were spent in settling the country and

repopulating villages. One of the principal means of achieving this was by granting a guarantee to small landholders that their holdings would be assured to them, on the understanding that they assisted in pacifying the districts in which they lived. This guarantee, which secured the small Thākurs from absorption by the great Darbārs, acted like magic in assisting to produce order. In 1830 operations were commenced against the Thags, whose murderous trade had been greatly assisted by the late disorder, but who, under Colonel Sleeman's energetic action, were soon suppressed.

Affairs in the State of Gwalior now became critical. Daulat Rao Sindhia had died childless in 1827, and two successive adoptions of young children followed. Disputes arose between the regent and the Rānī. The army sided with the Rānī, and the state of affairs became so serious that the British Government was obliged to send an armed force. Fights took place on the same day at MAHARĀJPUR and Panniār (December 29, 1843), in which the Gwalior army was destroyed. The administration of the State was reorganized and placed under a Political officer, whose authority was supported by a contingent force of 10,000 men. Disturbances in Gwalior.

The various sections which now compose the Central India Agency were at first in charge of separate Political officers. Residents at Indore and Gwalior dealt direct with the Government of India, and Bundelkhand and Baghelkhand were independent charges. In 1854 it was decided to combine these different charges under the central control of an Agent to the Governor-General. The Bundelkhand and Baghelkhand districts were added to Mālwā, and the whole Agency so formed was placed under Sir R. Hamilton, at that time Resident at Indore, as Agent to the Governor-General for Central India. Formation of the Central India Agency.

The first serious outburst during the Mutiny in Central India took place on June 14, 1857, among the troops of the Gwalior Contingent at MORĀR, whose loyalty had been doubted when the first signs of trouble appeared. Sindhia was still only a youth, but luckily there were present at his side two trusty councillors, Major Charters Macpherson, the Resident, and Dinkar Rao, the minister. Major Macpherson, before he was forced to leave Gwalior, managed to impress on Sindhia the fact that, however bad things might appear, the British would win in the end, and that it was above all necessary for him to do his best to prevent the mutinous troops of the Contingent leaving Gwalior territory, and joining the disaffected in British India. The Mutiny.

On June 30 the Indore State troops sent to guard the Residency mutinied, and Colonel Durand, Officiating Agent to the Governor-General, was obliged to retire to Sehore and finally to Hoshangābād. Outbreaks also took place at Nīmach (June 3), Nowgong (June 10), Mhow (July 8), and Nāgod (September).

Restoration of order. In October, 1857, the Central India campaign commenced with the capture of Dhār (October 22). In December Sir Hugh Rose took command, and ousting the pretender Fīroz Shāh, who had set up his standard at Mandasor, took the forts of CHANDERĪ, JHĀNSI (March, 1858), and GWALIOR (June). The two moving spirits of the rebellion in Central India were the ex-Rānī of Jhānsi, Lachmī Bai, and Tāntiā Topī, the Nāna Sāhib's agent. The Rānī was killed fighting at the head of her own troops in the attack on Gwalior, and Tāntiā Topī after a year of wandering was betrayed by the Rājā of PĀRON and executed (April, 1859). The rising thus came to an end, though small columns were required to operate for a time in certain districts.

Subsequent development. After the excitement of 1857–9 had died away, the country soon returned to its normal condition, and the history of Central India from this time onwards is a record of steady general improvement. Communications have been improved by the construction of telegraphs, high roads, and railways, and by the development of a postal system, while trade has been facilitated by the abolition of transit dues. Closer supervision has led to great reforms in the systems of administration in the various States, which were everywhere crude and unsatisfactory. A regular procedure has been laid down for the settlement of boundary disputes, and education has been fostered. Still, the course of progress has not been uninterrupted. Severe famines, and more lately plague, have ravaged the country from time to time, and cases have occurred where mismanagement and even actual crime have led to the removal of chiefs.

Archaeology. The archaeological remains in the Agency are considerable, including old sites, buildings of historical and architectural importance, ancient coins, and epigraphic records. Little is really known as yet about most of the places, which require more systematic investigation, especially ancient sites, such as those of Old UJJAIN and Beshnagar. Many of the old Hindu towns have since been occupied by Muhammadans, as for instance DHĀR, MANDASOR, NARWAR, and SĀRANGPUR, and are consequently no longer available for thorough research,

though, as at Dhār and Ujjain, chance sometimes brings to light an old Hindu record which has been used in constructing a Muhammadan building.

The principal places at which remains and buildings of interest exist are AJAIGARH, AMARKANTAK, BĀGH, BARO, BARWĀNI, BHOJPUR, CHANDERĪ, DATIĀ, DHAMNĀR, GWALIOR, GYĀRASPUR, KHAJRĀHO, MĀNDU, NĀGOD, NAROD, NARWAR, ORCHHĀ, PATHĀRĪ, REWAH, SĀNCHĪ, SONĀGIR, UDAYAGIRI, UDAYAPUR, and UJJAIN.

Ancient coins have been found in many of the old sites, ranging from the early punch-marked series to those of the local chiefs and the Mughals. The epigraphic records found are also numerous. The earliest with dates are those inscribed on the railings and gates of the *stūpas* at Sānchī and Bhārhut, belonging to the first years of the Christian era. Next in chronological order follow the Gupta inscriptions, of which the earliest is dated in the year 82 of the Gupta era (A.D. 401), the latest on some copper-plates from Ratlām of the year 320 (A.D. 640). A record from Mandasor, dated in the year 493 of the Mālwā rulers (corresponding to A.D. 436), is important, as in conjunction with other similar records it has been instrumental in proving the identity of the era of the lords of Mālwā with the Vikrama Samvat of the present day.

The various records, both inscriptions on stone and copper-plate land grants, have afforded much information regarding the history of the dynasties which from time to time ruled in Central India, notably the Guptas of Magadha of the fourth to the sixth century, the Rājput chiefs—the Paramāras of Mālwā, the Chandels of Bundelkhand, the Kalachuris of Baghelkhand—the rulers of Kanauj of the ninth to the fifteenth century, and the subsequent Muhammadan rulers.

Architecture.

Central India is unusually rich in architectural monuments, especially of Hindu work, which afford probably as complete a series of examples of styles from the third century B.C. to the present day as can be seen in any one province in India. In Muhammadan buildings the Agency is less rich.

Buddhist.

The earliest constructions in Central India date from the third century B.C. and are Buddhist. They include *stūpas* or monumental tumuli, often containing relics of famous teachers of that faith, *chaitya* halls or churches, and *vihāras* or monasteries. A considerable number of *stūpas* are still standing in Central India, many being grouped round BHĪLSA, and the finest of the series being the Sānchī Tope. This and another, which formerly stood at Bhārhut in NĀGOD, were

erected in the third century B.C. Of the *chaitya* hall numerous rock-cut examples exist, but none is of great age. The oldest *chaitya* hall in Central India is represented by the remains standing to the south of the Sānchī Tope, which are of special interest as constituting the only structural building of its kind known in all India. The rock-cut examples which date from about the sixth to the twelfth century exemplify the transitions through which this class of building passed, those at BĀGH and DHAMNĀR being about two centuries older than those at Kholvi, a place situated close to Dhamnār, but just outside the Central India Agency in the State of Jhālawār. The *vihāra* or monastery is also met with at these places, being in some cases attached to a *chaitya* hall, forming a combined monastery and church. Probably monolithic pillars formerly stood beside most of these three classes of building; the remains of one bearing an edict of Asoka were found at Sānchī.

Temples. Gupta. The buildings which follow these chronologically have been not very happily named Gupta, as the name has obscured their connexion with those just dealt with. They are represented by both rock-cut and structural examples, the former existing at UDAYAGIRI, and at Mārā in REWAH. In two of the caves at the first place inscriptions of A.D. 401 and 425 have been found, but many of the caves may well be older. The structural temples of this class are numerous, those at SĀNCHĪ, Nāchna in AJAIGARH, Paroli in GWALIOR, and Pataini Devī in NĀGOD being good examples, while many remains of similar buildings lie scattered throughout the Agency.

Mediaeval. Though many buildings of the so-called Jain style have disappeared, the GYĀRASPUR temples, the earliest buildings at KHAJRĀHO, the later temples at the same place, and the UDAYAPUR temple give a sufficiently consecutive chain leading up to the modern building of the present day with its perpendicular spire and square body.

Numerous examples of this mediaeval style (of the eighth to the fifteenth century) lie scattered throughout Central India in various stages of preservation, those at AJAIGARH, BARO, BHOJPUR, and GWALIOR being important. The later developments of the sixteenth century are to be seen at ORCHHĀ, SONĀGIR, and DATIĀ, and of the seventeenth century to the present day in almost any large town. The modern temple as a rule has little to recommend it. The exterior is plain and lacks the light and shade produced by the broken surface of the older temples, and the general effect is marred by the almost perpendicular spire, the ugly square body often pierced

by foliated Saracenic arches and surmounted by a bulbous ribbed Muhammadan dome; while all the builder's ingenuity appears to be lavished on marble floors, tinted glass windows, and highly coloured frescoes. Temples of this class abound, those at Maksi in Gwalior and several in Indore city affording good examples of the modern building. The *chhatrī* of the late Mahārājā Sindhia at Gwalior is perhaps as good an example of modern work as any.

Muhammadan religious architecture is not so well represented in Central India. The earliest building of which the date is certain is the mosque near Sehore, built by a relative of Muhammad bin Tughlak in 1332. The most important buildings are those at DHĀR and MĀNDU, where numerous mosques, tombs, and palaces were erected by the Mālwā kings between 1401 and 1531. These are in the Pathān style, distinguished by the ogee pointed arch, built with horizontal layers of stone and not in radiating courses, which shows that they are Muhammadan designs executed by Hindu workmen. These buildings are ordinarily plain; and the pillars, when not taken directly from a Hindu or Jain edifice, are simple and massive, the Jāma Masjid at Māndu being a magnificent example of this style. Scattered throughout Central India are numerous small tombs in the Pathān style, to be seen in almost any place which Muhammadans have occupied. Muhammadan.

Of Mughal work the best example is the tomb of Muhammad Ghaus in Gwalior, which is a very fine building in the early Mughal style of Akbar and Jahāngīr, with the low dome on an octagonal base, and a vaulted roof ornamented with glazed tiles.

Of modern Muhammadan work the only example of any size is the new Tāj-ul-Masājid at Bhopāl, not yet completed. The plan is that of the great mosque at Delhi, though, owing to the weakness of the foundations, the flanking domes have been omitted. The general effect is fine; but the carving is poor, being too slight for the general design, and the pillars, which are massive, would have been better without it. All the modern buildings have the heavily capped and ribbed dome common to the later Mughal style. Muhammadan buildings also exist at SĀRANGPUR, UJJAIN, GWALIOR, GOHAD, NARWAR, and CHANDERĪ. Muhammadan domestic architecture is not represented by any important edifices, except the palaces at Māndu and the water palace at Kāliadeh near Ujjain.

Of the domestic architecture of the Hindus there are few examples of note. The finest building of this class is the fifteenth-century palace of Rājā Mān Singh at Gwalior, its Hindu domestic architecture.

grand façade being one of the most striking features of the old fort, while at ORCHHĀ and DATIĀ there are two majestic piles, erected by Rājā Bīr Singh Deo of Orchhā in the seventeenth century.

Modern work.

There is little modern work that merits much attention. In most cases, such as the palaces erected by chiefs of late years, either small attention has been paid to the design, or else the Hindu, Muhammadan, and European styles have been mingled, so as to produce a sense of incongruity and unfitness, as in the mosque-like palace at Ujjain. The most noteworthy building of this class is the Jai Bilās palace at Gwalior, which is designed on the model of an Italian *palazzo*, but is marred by the unfortunate use of Oriental ornamental designs; the college and hospital at the same place are more successful. The ordinary dwelling-houses of the well-to-do have few pretensions to style, though a marked improvement is noticeable in the increased number of windows introduced. Of European buildings, the Residency House at Indore and the Daly College are the only structures of any size, but architecturally they have nothing to recommend them. The most picturesque buildings are the churches at SEHORE and AGAR.

Ghāts.

Throughout Central India there are a large number of *ghāts* (landing stages) and dams, some of considerable age and great size. The colossal dams at BHOJPUR are the finest, but many others exist, as at UJJAIN, MAHESHWAR, and CHARKHĀRI. Bundelkhand is especially rich in them. Examination shows that they were built to form tanks, not for irrigation, but as adjuncts to temples, palaces, or favourite resorts. Their employment for irrigation is invariably a later development.

Population.

Density.

The population of Central India at the three regular enumerations was: (1881) 9,261,907, (1891) 10,318,812, (1901) 8,628,781[1]. The average density (109 persons per square mile) varies markedly in the different natural divisions. In the low-lying tract, forming the eastern part of the Agency, the density is 172 per square mile, in the plateau 102, and in the hilly tracts only 74.

Towns and villages.

The Agency contains 63 towns with 5,000 or more inhabitants, besides 17 of which the population through famine and other causes had fallen below that figure since 1891. Of the towns, 49 are situated on the western side of the Agency, and only 14 in Bundelkhand and Baghelkhand. The largest city is Lashkar, the modern capital of Gwalior, with a population of

[1] This figure includes the population of parts of Rājputāna, but excludes that of portions of Central India States in other Agencies, &c., see p. 16.

89,154; Indore (86,686) and Bhopāl (77,023) come next in importance. Of the 33,282 villages, 30,058 have a population of less than 500, the average village containing only 230 persons. The size of the village is greater in the low-lying tract, where the average rises to 313. The village in Central India, when of fair size, consists as a rule of a cluster of small habitations surrounding a large building, the home of the Thākur who holds the land.

The population fell by 16 per cent. during the last decade, owing mainly to the two severe famines of 1896–7 and 1899–1900. The decrease took place, however, only in the rural population, the urban population rising by 18 per cent., due chiefly to the opening of new railways and consequent increase of commerce. **Decrease of population.**

Central India gains little from migration. Of the total population enumerated in 1901, 92 per cent. were born within the Agency. This fact is supported by the language figures, which show 93 per cent. speaking local dialects. Such immigration as takes place comes chiefly from the United Provinces, and flows into Bundelkhand and Baghelkhand, amounting to 47 per cent. of the total immigration, Rājputāna supplying 26 per cent. On the whole, Central India gained about 90,000 persons as the net result of immigration and emigration. Internally there is very little movement. **Migration.**

The age statistics show that the Jains, who are the richest and best-nourished community, live the longest, while the Animists and Hindus show the greatest fecundity. The age at marriage varies with locality, the same sections of the community in different parts marrying their children at somewhat varying periods. Most males under five years of age are married in the low-lying tract, while the statistics show that child-marriage is becoming popular among the Bhīls and allied tribes. **Age statistics.**

No vital statistics are recorded in Central India, but from the census figures it is apparent that infant mortality increased in the period 1895–9, which involved two famines and several bad agricultural years. Plague has also very materially affected the population. **Vital statistics. Infant mortality.**

Except for an occasional local outbreak of cholera and small-pox, Central India was free from serious epidemics till 1902, when plague appeared. The first case (except for an isolated instance in 1897) was reported in 1903 from the village of Kasrāwad in the Nimār district of Indore State, and the epidemic spread thence to Ratlām, and finally to Indore city, **Diseases. Plague.**

the Residency area, and Mhow cantonment. The registration of deaths from this cause was very incomplete, but an idea of its virulence may be given by the figures for these places. In Indore city the deaths recorded in three months during 1904 were 10 per cent. of the population; in the Residency area the total number of deaths in 1903 was 966, or 9 per cent.; in Mhow, 5,136, or 14 per cent. Other places of importance which have suffered from plague are Lashkar, Jaora, Bhopāl, Sehore, Dewās, Nīmach, Mandasor, Shājāpur, and Agar. In the districts the attacks were less violent, as a rule, though here and there individual villages were very severely visited. The actual loss of life, added to the emigration consequent on fear of infection, has seriously affected agricultural conditions in Mālwā by reducing the population. Inoculation was at first looked on with the greatest suspicion, but ultimately a large number of persons were treated.

Female infanticide.

Female infanticide in Central India was first reported on by Mr. Wilkinson in 1835. He found that not less than 20,000 female infants were yearly made away with in Mālwā alone. No attempt at concealing the practice was made, and a careful examination showed that 34 per cent. of girls born were killed. In 1881 attention was called to the prevalence of this custom in Rewah, and special measures were taken to cope with it. The census figures of 1901, however, give no proof that the custom is now a general one.

Infirmities.

The total number of persons affected by infirmities in Central India in 1901 was 3,180 males and 2,272 females. This included 5 males and 2 females insane, 19 male and 13 female deaf-mutes, 41 males and 35 females blind, 6 male and 4 female lepers, in every 100,000 of the population. Insanity is more prevalent in the plateau and low-lying tracts than in the hills, a fact possibly due to the inhabitants of the jungle tracts being but little addicted to the use of opium.

Sex statistics.

Central India in 1901 contained 4,428,790 males and 4,199,991 females. The ratio of women to 1,000 men was 896 in 1881, 912 in 1891, and 948 in 1901, being 950 in towns and 920 in villages. Of the natural divisions, the hilly tracts have the most females, about 9,900 to every 10,000 males, while the plateau and low-lying divisions have about 9,400 and 9,300 respectively. The hilly tracts thus contain between 5 and 6 per cent. more women than the other two tracts. The figures for the different political charges vary; Baghelkhand alone shows an excess of females.

Civil condition.

Marriage and cohabitation are not simultaneous, except

among the animistic tribes of the hilly tracts. Out of the total population in 1901, 2,080,562 males and 2,066,717 females were married, giving a proportion of 9,933 wives to 10,000 husbands. In a country where marriage is considered obligatory it is interesting to note that 44 per cent. of the males are bachelors, while 31 per cent. of the females remain unmarried. In the widowed state a large difference is noticeable between males and females, the prohibition to remarry raising the figure for females to 20 per cent., that for males being 9 per cent. Most men marry between 20 and 30. No great rise takes place in the number of married till after fifteen years of age, the difference between the 15–20 and 20–40 periods being about 2,700 persons per 10,000. Girls marry earlier. The female figures are about double those of the male in each age-period until the ages 20 to 40 are reached, when the figures become more equal. The relative ages of girl-marriage in the several natural divisions are: on the plateau, Hindus 12 years and 4 months, Musalmāns 13 years and 6 months, and Jains 12 years and 6 months; in the low-lying tract, Hindus and Musalmāns 12 years, and Jains 11 years; in the hilly tracts, Hindus 12 years and 6 months, and Animists 14 years. Polygamy is comparatively rare and polyandry is unknown in the Agency. Divorce is current among both Hindus and Muhammadans, according to their respective customs, while widow remarriage prevails among Muhammadans generally, and also among the inferior classes of Hindus, such as Gwālas, Ahīrs, Gūjars, and Korīs, and among the jungle tribes. Widow remarriage is more common in the low-lying tract than on the plateau. The statistics of civil condition in 1901 are shown below:—

	Persons.	Males.	Females.
Unmarried . .	3,251,778	1,961,018	1,290,760
Married . . .	4,147,279	2,080,562	2,066,717
Widowed . .	1,229,724	387,210	842,514
Total	8,628,781	4,428,790	4,199,991

Save for a few traces of the Dravidian tongues, which linger among the hill tribes, the languages spoken in Central India belong exclusively to the Indo-Aryan branch of the great Indo-European family, and, moreover, fall entirely in the Western and Mediate groups of this branch. There appears to be little doubt that in earlier days the prevailing tongues of Central India belonged to the Dravidian or Mundā families, the aboriginal

Language.

Dravidian or Mundā families.

tribes who spoke these tongues having been gradually absorbed into the ranks of the northern invaders, or driven as refugees to the fastnesses of the Vindhya range. As is usual in such cases, the mother-tongue has been lost, and only a small number of Gonds in the hills south of Bhopāl still show traces of Dravidian forms in their speech. Most of the tribes speak a patois founded on the vernacular prevailing in their district, such as Mālwī or Baghelī. The Bhīls also, who are probably of Mundā stock, have so effectually lost their ancient speech that only a small residuum of words remains, amounting to about 6 per cent., which cannot be identified as Aryan. Their present dialect is a bastard tongue compounded of Gujarātī and Mālwī.

Western Hindī.

Most of the dialects spoken in Central India belong to Western Hindī, which includes (besides Bundelī) the everyday language of the educated resident Hindus, and also the more Persianized Urdū chiefly used by the employés in Government offices and the ruling class in Muhammadan States. Bundelī is spoken, as its name implies, by the peasantry of Bundelkhand. About 29 per cent. of the population speak unspecified dialects of Western Hindī, of whom 50 per cent. reside in Mālwā.

Rājasthānī.

Two of the Rājasthānī dialects, Mālwī (with its derivatives Rāngrī and Nimārī) and Mārwārī, are spoken in Central India by large numbers of the people. The Mālwī dialect is spoken in the country of which Indore is the centre. It extends eastwards to the borders of Bhopāl, where it meets Bundelī, while westwards it crosses into Udaipur in Rājputāna, touching on the south the Bhīl and Gond dialects, and on the north the Braj Bhāsha of Muttra, which is spoken round Gwalior. The Rāngrī dialect is a form of Mālwī largely mixed with Mārwārī words. The Nimārī dialect, which is met with in Nimār, is a mixture of Bhīlī, Khāndeshī, and other tongues, with Mālwī as a basis. Mārwārī, the most important of the Rājasthānī tongues, is brought into Central India principally by the merchant community, most of whom come from Western Rājputāna. It is the only dialect of this language with a literature, being largely employed in the Rājput bardic chronicles. The Rājasthānī dialects are spoken by 20 per cent. of the total population, and by 66 per cent. of the people of Mālwā.

Eastern Hindī.

Special interest attaches to Eastern Hindī, as an early form of it was employed by Mahāvīra (500 B.C.), the Jain teacher, in expounding the tenets of his religion, whence it became later the language of the canonical books of the Digambara Jains. Of its three dialects, Awadhī and Baghelī are

met with in Central India, the latter being locally of more importance as the chief dialect of Baghelkhand. There is a considerable literature in Baghelī, which has always been fostered by the chiefs of Rewah, though the numerous works produced are not creative in character, but rather the writings of scholars and critics about poets, than of actual poets. The dialects of this language are met with only in Baghelkhand, where 99 per cent. of the population employ them.

The chief forms of speech used by the majority of the people are shown below:—

Western Hindī	Bundelī	2,206,458
	Unspecified	2,520,604
Rājasthānī	Rāngrī	811,338
	Nimārī	177,945
	Mālwī	660,045
Eastern Hindī	Baghelī	1,401,013
Bhīl dialects		222,231
	Total	7,999,634

The elements which make up the population of Central India are very diverse, as will have been gathered from the brief sketch of the history given above. Castes, races, and tribes.

The Brāhmans of Central India are essentially the same as those found elsewhere, and, as usual, each separate branch forms a local endogamous group. The Mālwī, Nimārī, and Srīgaur Brāhmans of Mālwā, the Jijhotias of Bundelkhand, and the Dandotias of Gwalior, may be cited as instances. These groups have their own institutions, and, while claiming relationship to the parent stock in Northern India, cannot intermarry or eat with them. In appearance the local Brāhmans are men of good features and light colour, less thick-set in build than those of the Deccan. The local Brāhmans are not an educated class, their chief pursuit being agriculture, some also engaging in commerce. At the last Census Brāhmans numbered 888,320, or 13 per cent. of the population, among whom were 53,781 Jijhotias and 12,582 Srīgaurs. Brāhman.

Of the second orthodox division of Hindu castes, many are members of the great Rājputāna houses. The Sesodias of Udaipur are represented by the Rānās of Barwānī, the Rāthors of Jodhpur by the chiefs of Ratlām, Sītāmau, and Sailāna, the Chauhāns of Ajmer by the Khīchīs of Rāghugarh and Khilchipur, the Kachwāhas of Jaipur by the Rājā of Pāron, and the Paramāras, once lords of Mālwā, by the Umats of Rājgarh and Narsinghgarh, and more distantly again by the Ponwār Marāthās of Dhār and Dewās. The chief local groups of Rājputs are the Baghelas of Rewah, descended from the Rājputs.

Gujarāt branch, the Umats of Mālwā, the Bundelās, the Ponwārs, and the Dhandheras of Bundelkhand. There is a greater diversity of feature and colouring among the Rājputs than among either the Brāhman or Baniā classes, even omitting the Rājputs of admittedly mixed descent. The Marāthā house of Sindhia and the Ponwārs claim Rājput origin. There are, besides these, the Bhilāla Bhūmias in the hilly tracts of Bhopāwar, who are chiefs of mixed Rājput descent. Altogether 658,267 were returned as Rājputs, and 34,305 as Marāthās.

Baniās. Among the trading class, as among the Brāhmans, certain local groups are met with, but generally speaking there is little to note about them. The most influential section of the Hindu commercial community are the Mārwārīs of Rājputāna, who maintain connexion with their original home too closely to be reckoned as local groups, even after long residence. Under the head of Baniā 240,807 persons were returned, among whom were 41,637 Agarwāls, chiefly in Gwalior, Bundelkhand, and Mālwā, and 19,935 Mahesris in Mālwā.

Agriculturists. The type of the agricultural population differs in the eastern and western sections. The peasants of Bundelkhand are of shorter stature and sturdier build and darker colour than those of Mālwā. The chief classes in Bundelkhand and Baghelkhand (including in this term the country round and to the east of Gwalior city) are Ahīrs (326,157), Gadariās (149,230), Kāchhīs (353,095), and Lodhīs (219,637); while in Mālwā the Gūjars (167,179), Mālīs (73,918), and Kunbīs (56,458) predominate.

Religion. Classified by religion, the inhabitants of Central India are chiefly Hindus, Animists, Muhammadans, or Jains, of whom the first two are the most numerous. According to the Census of 1901, 81 per cent. were Hindus, 11 per cent. Animists, 6 per cent. Muhammadans, and 1 per cent. Jains. Other religions numbered 11,144, of whom 8,114 were Christians, including 3,715 natives, chiefly the famine waifs supported by Christian missions; Sikhs numbered 2,004, almost all soldiers in British regiments; Pārsīs 1,002, and Jews 24, both mainly residents of British cantonments and stations.

Hinduism. The term Hindu includes every shade of this religion from the orthodox Brāhman to the lowest castes, whose religion is three parts animistic. Hindus as a rule profess special devotion to Vishnu or Siva, the two chief persons of the Hindu triad, or to a Saktī or female counterpart (usually of Siva). The numbers professing these forms of worship were Vaishnavas (worshipping Vishnu), 1,883,618; Smārtas (worshipping the triad), 1,069,137; Sāktas (worshipping Devī, the

female counterpart of Siva), 759,297; and Saivas (worshipping Siva), 737,229.

Animism. The Animists (992,458), all members of jungle tribes such as the Bhīls, worship certain spirits, supposed to inhabit some inanimate object as a tree, spring, or stone. Many Animists gave the name of the local deity as that of the sect, such as Bābādeo (187,413), or Bārābīj (96,518).

Islām. Among Muhammadans the Sunnis (449,885) predominate considerably over the Shiahs (50,357).

Jainism. In the eleventh and twelfth centuries the Jain religion was the chief form of worship of the highest classes in Central India, and the remains of temples and images belonging to this sect are met with all over the Agency. There are still old temples at Khajrāho and Sonāgir, in Bundelkhand, and several places of pilgrimage, such as Bāwangaza in Barwānī. The Digambaras (54,605) and Swetāmbaras (35,475) are the most prominent sects among them.

Local sects. Of the local forms of belief, the Dhāmī, Hardol Lālā, and Bābā Kapūr sects are peculiar. The first two belong to Bundelkhand, and the last to Gwalior. The founder of the Dhāmī sect was one Prānnāth, a native of Sind, who migrated to Pannā in the eighteenth century, and, settling there, commenced to preach his doctrines, which, like those of Kabīr, sought to reconcile the Hindu and Muhammadan religions. His followers are very numerous in Pannā, but often returned themselves in the Census as Vaishnava, and the number actually recorded (576) is thus far below the truth. Hardol was a brother of Rājā Jhujhār Singh (1626–35) of Orchhā, who suspected him, without cause, of criminal intimacy with his wife, and made him drink a cup of poison. His unhappy end roused public indignation, and he was in time deified. This form of worship is universal throughout Bundelkhand and has even spread to the Punjab. It was professed by about 11,000 persons in 1901. The followers of Bābā Kapūr (125) are confined to Gwalior district. Kapūr was a Muhammadan *fakīr* who lived at the foot of the Gwalior fort, and acquired a wide reputation for sanctity. He died in 1571.

Christians. The Census of 1901 shows a large increase in the number of Christians, 2,000 more being recorded than in 1891, when they were 1,000 in advance of the 1881 figures. Indore and Mālwā, where the principal mission work is carried on, show the largest number of Christians. The total number of native Christians is, however, still very small, only amounting to

3,715 in 1901. Success has chiefly been met with among the aboriginal tribes and lower castes. The following missions have branches in Central India: the Canadian Presbyterian Mission; the St. John's Mission at Mhow; the Friends Mission at Sehore; the Society of Friends of Ohio at Nowgong; the Hansley Bird Mission at Nīmach; Panditā Rāma Bai's Mission at Nīmach; and Roman Catholic missions in several places. The most important of all is the Canadian Presbyterian Mission, with its head-quarters at Indore and a number of out-stations. There is no doubt that the famine greatly assisted their work, a fact recognized in the reports. A great deal of work is done by the medical officers of this mission.

Missions.

Statistics of the population belonging to the chief religions in 1891 and 1901 are given below:—

Year.	Hindus.	Musalmāns	Jains.	Animists.	Christians.		Others.
					Total.	Native.	
1891	7,735,246	568,640	89,984	1,916,209	5,999	894	2,734
1901	6,983,348	528,833	112,998	992,458	8,114	3,715	3,030

Occupation.

The majority of the population of Central India is essentially agricultural, even Brāhmans, Rājputs, and Thākurs not infrequently depending on agriculture. As a rule, however, they consider it derogatory to their caste, especially in the eastern section of the Agency, to put their own hands to the plough, employing servants to carry out this part of the work.

According to the Census of 1901, actual workers numbered 3,027,026 males and 1,637,291 females, while dependents of both sexes numbered 3,964,464. Of these, 1,514,399 males and 836,190 females supported themselves by agricultural or pastoral occupations, having 2,175,175 dependent on them. They form 52 per cent. of the total population. Of those supported by agriculture, the great majority were actual cultivators, while 925,851 were agricultural labourers, of whom 35 per cent. were regular farm servants. Personal and domestic service supported 482,273 persons, and 1,475,561 were engaged in the preparation and supply of material substances. Of these, 269,039 supplied vegetable food and 72,459 were engaged in providing drink, condiments, and stimulants, of whom 22,049 were wine and spirit-sellers. The number of persons occupied in supplying firewood and forage was 98,913, of whom 52,685 sold grass, and 40,955 sold firewood and charcoal. Of 304,299 persons engaged in occupations connected with textile fabrics

and dress, 207,307 followed cotton-cleaning, pressing, ginning, weaving (hand industry), spinning, and other processes, and 78,018 persons were engaged in the preparation of dress, of whom 48,849 were tailors. Workers in metals and precious stones numbered 105,671, of whom 40,497 worked in gold and precious stones and 51,358 in iron and hardware. Workers in earthen- and stoneware numbered 81,769. The number of persons engaged in connexion with wood, cane, and leaves was 133,622, of whom 55,462 were carpenters and 29,979 dealers in timber and bamboos, and 34,218 dealers in baskets, mats, and brooms. Of the 217,189 returned as engaged in occupations connected with leather, 152,960 were shoe, boot, and sandal-makers. The population engaged in commerce was 183,625, composed chiefly of bankers (24,471), money-changers and testers (16,668), general merchants (11,022), and shopkeepers (88,702). The professional classes numbered 121,846, including 37,148 priests and ministers, 14,611 temple and other servants, 2,059 native medical practitioners, and 1,896 midwives. The professions of music and dancing were followed by 18,847, who included 11,383 actors, singers, and dancers, the majority being in Bundelkhand and the Bhīl tracts. Manual labour supported 1,109,608, while 268,860 lived by mendicancy. The majority of the last two classes were returned in urban areas.

Food. Meals are generally taken twice a day, at noon and in the evening. Well-to-do men often take some light refreshment in the early morning and again in the afternoon. The ordinary food of the rich and middle classes consists of *chapātis* (thin cakes) of wheat flour, pulse, rice, *ghī*, sugar, milk, vegetables, and sweets. No local Brāhmans or Baniās eat flesh. Among the poorer classes, those living in the western section generally eat bread (not thin cakes) made of wheat and *jowār* ground together, or of *jowār* and other millets, with pulses, vegetables, onions or garlic. Those inhabiting the eastern section of the Agency make bread of barley and gram ground together, or of *kodon*, *sāmān*, *jowār* or *kutkī*, which is eaten with pulses and vegetables, or with curds and buttermilk. The flowers of the *mahuā* (*Bassia latifolia*) are eaten as a luxury in Bundelkhand, the fresh flowers in the hot season, and the dried flowers at other times. The latter are parched and ground, and then made into a form of bread. The Bhīls live on maize, *jowār*, and a large number of jungle roots and plants. The *mahuā* flower is looked on by them as a great delicacy.

Dress. In rural areas, and among the poorer classes in towns, the males wear the loin-cloth known as a *dhotī*. It is about 10 feet long and 4 broad, and is worn from the waist downward. A jacket, called *mirzai* in the east of the Agency and *bandī* in the west, made of coarse country white cloth, covers the upper part of the body. The head-dress is called *sāfa* (a piece of cloth wound round the head) in the east, and *pagrī* (or a made-up head-dress) in the west. Both sections use country shoes, those of Bundelkhand being peculiar for high flaps in front and behind. The well-to-do classes also wear the *dhotī*, but of superior cloth, or else trousers, coats of various styles, a *sāfa* or coloured *pagrī*, and English shoes. Elderly persons usually carry a sheet hanging over their shoulders. The younger generation, however, now prefer to wear caps instead of the *sāfa* or *pagrī*, while the use of English shirts, coats, waist-coats, trousers, socks, and boots is becoming very common in towns. The hair is also dressed as a rule in the English fashion.

In Mālwā the women wear a coloured *lehnga* (petticoat), and a *cholī* (bodice) on the upper part of the body, a piece of cloth called the *orni* being used to cover the head and shoulders. In the east of the Agency, however, they wear a *sārī*, a single piece of cloth so folded as to act as a *dhotī*, and also as a covering for the body and head.

Houses. The huts of the agricultural classes in the western section are small mud dwellings with bamboo doors, the roof being sometimes tiled, but far more often thatched with grass or covered with mud. In the eastern section the huts are similar, but tiles are generally used for the roof. Adjoining the house there is usually a courtyard for the cattle. In places where sandstone is plentiful, houses are mainly constructed of this material, as at Gwalior and Bhopāl, and in all villages along the sandstone outcrops. In towns, houses of several storeys are common. In Mālwā these are often ornamented with picturesque carved wooden balconies and projecting windows. The influence of European example is noticeable in towns, especially in Bhopāl.

Disposal of dead. The dead bodies of Hindus are burnt, except those of Sanyāsīs and infants, which are buried. Cremation takes place by the side of a stream, the ashes being, if possible, conveyed to a sacred river; otherwise they are committed to some local stream. The people of Mālwā usually throw the ashes after cremation into the nearest stream. Muhammadans bury their dead in regular cemeteries.

Children's games consist of *gili danda* (tip-cat), kite-flying, *ankhmichī* (blind-man's-buff), and the like. In towns where there are Europeans, cricket, hockey, and football have become regular institutions. Indoor games include chess, cards, and *chaupar*. Polo is a favourite game with native chiefs and their Sardārs, who are also fond of all forms of sport, including pigsticking and big game shooting. Partridge and cock-fighting, the latter especially in Gwalior, are popular forms of amusement. Theatrical performances are common in big towns, several amateur companies even existing. Recitations by Bhāts of family exploits and tales from the Rāmāyana are eagerly listened to. Amusements.

The great yearly festivals are the only holidays enjoyed by the population. The most important are the Dasahra at the close of the rains, which is specially observed by Marāthās as having in former days marked the recommencement of their forays; the Dewālī, the great feast of the trading classes, when the new financial year opens; the Holī, the festival of spring; the Ganesh Chaturthī, a special festival among the people of Mālwā; the Gangor, also a Mālwā festival; and the Raksha Bandhan. Festivals.

Among Muhammadans the Muharram is the only important feast; and, although the population is mainly Sunni, *tāzias* are always borne in procession, being sent by all important personages, Hindu as well as Muhammadan, including the chief of the State.

Surnames are unknown, except among the Marāthās. Hindus are called after gods or famous personages of the Mahābhārata and Rāmāyana, and also receive fancy names, such as Pyāre Lāl. Muhammadans name their children after saints and persons of note. Low-caste Hindus often name their children after days of the week, such as Manglia. The jungle tribes now use names similar to those of low-class Hindus. Nomenclature.

Central India possesses soils of every class, from the rich black cotton soil which covers the greater part of Mālwā to the dry stony red earth met with in the gneissic area of Bundelkhand. Generally speaking, the soil of the Agency falls into three main groups, corresponding with the three natural divisions: the Mālwā plateau; the low-lying land of northern Gwalior, Bundelkhand, and Baghelkhand; and the hilly tracts. The most favourable conditions exist in Mālwā, where the prevalence of black cotton soil makes cultivation possible even with a light rainfall. In northern Gwalior, Agriculture. General conditions.

Bundelkhand, and Baghelkhand poorer soils predominate, requiring a heavier rainfall and more artificial irrigation. In all regions, however, the crops are entirely dependent on the rainfall, there being no general or extensive system of artificial irrigation.

Soils.

The soil is classed by the cultivator in three ways: by composition, position (i.e. whether near or remote from villages, which affects facility for manuring and irrigation), and by capability for bearing certain crops. In Mālwā the chief classes are *kāli matti*, the 'black cotton soil' of Europeans, *bhūri* or *bhūmar*, *dhāmī*, and *bhatorī* (stony). The black soil is formed by the disintegration of the Deccan trap, which prevails over the greater part of this region, *bhūri* and *dhāmī* being lighter soils with a greater proportion of sand. All three, however, are sufficiently retentive of moisture to bear all the ordinary crops, excepting poppy and sugar-cane, both in the autumn (*kharīf*) and spring (*rabi*) season, without irrigation. The other soils are suitable only for the autumn crops, unless irrigated. In the Nimār tract, which lies south of Mālwā proper below the Vindhyan range, there is, except actually in the river bed, a preponderance of the lighter soils, as compared with Mālwā, which makes irrigation necessary, while the stiffer nature of the soil necessitates the use of heavier implements.

In Bundelkhand and Baghelkhand the soils include *mota*, a variety of black soil of inferior quality to that of Mālwā and less general in distribution, being met with only in intrusive dikes of trap rock; and other lighter soils known as *kābar parua*, *pathron*, and *rākar*, the last being the stony soil so common in the gneissic area and in the hills. Generally speaking the soil is less fertile, and bears but little poppy, a plant requiring a rich soil.

System of agriculture.

Agricultural operations are invariably carried out with regard to rainfall and the ascendancy of special *nakshatras* (solar asterisms). Of these asterisms ten fall in the agricultural season, and numerous sayings are current relating to the efficacy or otherwise of rain falling under their influence. Ploughing in Central India is begun for the autumn crops (*kharīf*) on Akhātīj, the third (*tīj*) of the bright half of the Hindu month of Vaishākh (April–May), when the plough is worshipped and other ceremonies are performed. First the *bakhar* or harrow is passed over the ground, which is then ploughed and sown. The fourth process is weeding, the fifth thinning out, and the sixth reaping. Ploughing penetrates

to a depth of only six inches, as the nutritive principle is not supposed to reside at a greater depth. In Nimār, ploughing for the next autumn is carried out immediately after the reaping of the last season's crops, and is continued at intervals until the next sowing. This system, which is not followed in Mālwā, is necessitated by the poorer nature of the soil. In the hilly tracts no operations are commenced till after the first rain has fallen, as the stony soil is incapable of bearing till well moistened. In a few places the destructive form of cultivation known as *dahiya* is carried on, trees being cut down and burnt, and the crop grown in the ashes. This process is, however, now discouraged, and is gradually dying out.

Except in the hilly tracts, there are two field seasons in Central India: the *kharīf* or *shiālu*, when the autumn crops are grown during the rains, and the *rabi* or *unhālu*, when the spring crops are cultivated. The less expensive millets, cotton, and *til* form the chief products of the autumn sowing; wheat, gram, linseed, and poppy of the spring.

The *kharīf* crops are sown in June, during the ascendancy Sowings.
of the *mrig nakshatra*, after the moist breeze known in Mālwā as *kulāwan* has set in, with rain. In Bundelkhand the sowing takes place in Asārh, about a month later. The seed is usually sown through a drill. The process in the case of the *rabi* crops is similar, ploughing commencing in Sāwan (August) and sowing in Kārtik (October–November). The seed is sown broadcast or with a drill. The autumn crops, when once well started, require but little care, whereas the spring crops depend on a sufficiency of rain to moisten the soil thoroughly, and to supply water for irrigation.

Methods of reaping vary. Only the heads or pods of *jowār* Reaping.
and *tūar* are cut, while other crops are reaped close to the ground, except gram, which is pulled up by the roots. The crops when gathered are taken to the threshing-floor, where the grain is trodden out by bullocks, except in the case of *kodon*, *rameli*, and *tūar*, which are threshed with a flail. The crops are never winnowed in an east wind, which is supposed to bring blight with it.

In 1901, 4,525,764 persons, or 53 per cent. of the popula- Population dependent on agriculture.
tion, were recorded as supported by agricultural and pastoral occupations. The actual workers falling in these groups were 34 per cent. of males and 19 per cent. of females.

The principal crops in Central India are — food-grains: Principal crops.
jowār or *jundī* (*Sorghum vulgare*), maize (*Zea Mays*), *bājra* (*Pennisetum typhoideum*), *tūar* or *arhar* (*Cajanus indicus*), *sāmān*

(*Panicum frumentaceum*), *kodon* (*Paspalum scrobiculatum*), *kākun* (*Setaria italica*), *kutkī* (*Panicum miliare*), *urad* (*Phaseolus radiatus*), wheat (*Triticum sativum*), gram (*Cicer arietinum*), *batla* (*Pisum sativum*), *masūr* (*Ervum Lens*), and barley (*Hordeum vulgare*); oilseeds: *til* (*Sesamum indicum*), *rameli* (*Guizotia abyssinica*), *alsi* (*Linum usitatissimum*), and *rai* (*Sinapis racemosa*); fibres: hemp, both *san* (*Crotolaria juncea*) and *ambārī* or Deccan hemp (*Hibiscus cannabinus*), and cotton (*Gossypium indicum*); stimulants: *pān* (*Piper Betle*), *gānja* (*Cannabis sativa*), tobacco (*Nicotiana Tabacum*), and poppy (*Papaver somniferum*). All the usual spices and vegetables met with in Northern India are also grown.

Though accurate statistics are not available, the total cultivated area in 1902–3 was approximately 19,400 square miles, or 25 per cent. of the total area of the Agency (see table on p. 78). The staple food-grains are: *jowār*, occupying 3,500 square miles, or 17 per cent. of the cropped area; gram (2,300) and wheat (2,270), each 11 per cent.; rice (950), 5 per cent.; maize (680), 3 per cent.; and in the eastern section of the Agency, *kodon* (200), 1 per cent.

Jowār. *Jowār*, the principal food-crop of the western section, is sown during the rains, carefully weeded, and reaped in November and December. It is grown as a food-crop, and is almost invariably sown together with *tūar* or *arhar*, *urad* or *mūng* (*Phaseolus Mungo*), and sometimes cotton. When grown for fodder, however, it is sown alone, is not weeded, and is cut as soon as it commences flowering. The grain is eaten in the winter, either parched or green, the latter form being considered a great relish. It serves as food to the cultivator for a couple of months. One acre requires about 4 seers of seed and yields $4\frac{1}{4}$ cwt.

Gram. Gram is a spring crop, sown after the termination of the rains, and gathered in March or April. This crop has great powers of reviving exhausted soils, and is always sown for this purpose, and as a first crop on newly broken land. Like *jowār*, it is eaten parched. In the eastern section and in northern Gwalior it is mixed with barley and made into cakes. The average yield per acre is 3 cwt., from about 34 seers of seed.

Wheat. Wheat, the favourite food of all but the poorest classes, is grown in winter, after the rains have ceased. It is irrigated only in the eastern section of the Agency, where, moreover, the yield is always inferior to that obtained without irrigation from the rich soils of Mālwā. It is sown at the same time as gram, and the grain is parched and eaten like

jowār. An acre requires about 42 seers of seed, giving a yield of $4\frac{1}{4}$ cwt. of grain.

Maize, one of the earliest autumn crops, is sown as soon as the rains have set in, and reaches maturity in three months. The grain, which is eaten green, is highly prized. Like *jowār*, the crop is also grown for fodder. Maize is also sown in late autumn and early spring as an irrigated crop, being often followed by poppy. An acre requires 8 seers of seed, yielding $4\frac{1}{4}$ cwt. Maize.

Kodon is the most important food-grain of the poorest classes in the east of the Agency. It is sown on inferior soils during the rains, and gathered in July or August. An acre requires $14\frac{1}{2}$ seers of seed, and yields $5\frac{1}{2}$ cwt. of grain. *Kodon.*

The chief subsidiary food-crops are *tūar* or *arhar* and *mūng*, which are almost always grown mixed with *jowār*, *moth* (*Phaseolus aconitifolia*), and *matar* (*Pisum sativum*). Several species of the smaller millets are also grown in the rains, of which *sāmān* (*Panicum frumentaceum*), *kutkī* (*P. miliare*), and *kākun* form an important source of food for the poorer classes. Subsidiary food-crops.

The most valuable oilseeds are *til*, *alsi*, and *mungphali* (*Arachis hypogea*). The last, which is grown in Mālwā to a considerable extent, though exported in large quantities for its oil, is also used locally as food. Oilseeds.

By far the most important source of fibre is cotton, which in 1902–3 covered 953 square miles. It is very often grown mixed with *til*. Hemp, both *san* and *ambārī*, is cultivated only to a small extent. Fibres.

Complete statistics are not available to show the exact extent to which poppy is grown, but a brief account may be given of the cultivation, which is of great economic importance. The mild climate, rich soil, and facilities for irrigation in Mālwā are well suited for this crop. It is always sown in the *mār* or black soil, which is heavily manured and watered seven or nine times. It is not uncommon to sow poppy and sugar-cane in the same field, the latter crop not maturing till many months after the opium has been collected. When the poppy is about 3 inches high, the plants are thinned out and the beds are weeded. As soon as the capsules show a brown pubescence, they are carefully lanced, and the gummy juice (*chīk*) which exudes is scraped off and collected. The preparation of refined opium will be described under Arts and Manufactures. In 1894–5, before the recent series of unfavourable years, poppy covered 315 square miles and the total yield was Poppy.

1,332 tons. Five years later the area was only 37 square miles and the yield 96 tons, but in 1902–3 the crop was grown on 237 square miles, producing 959 tons. The cultivation of poppy in Mālwā is mentioned by Garcia d'Orta in the sixteenth century. It was once confined to the tract between the Chambal and Siprā, but has since extended north into Rājputāna, and south wherever the soil is suitable. The flowers are of all shades from pink to dark red, in contrast to the monotonous white prevailing in the Doāb, Oudh, and Bihār. As a rule the *chīk* is delivered to the banker who has advanced money for seed, only a few well-to-do cultivators being in a position to sell their produce in the open market, where they get from Rs. 6 to Rs. 7 a seer for it.

Fruit and vegetable production.

The following fruits are generally cultivated: mango (*Mangifera indica*), *mahuā* (*Bassia latifolia*), peach (*Prunus persica*), loquāt (*Eriobotrys japonica*), custard-apple (*Anona squamosa*), guava (*Psydium Guyava*), plantain (*Musa sapientum*), shaddock (*Citrus decumana*), and various kinds of fig, melon, lime, and citron. Vegetables are produced in garden lands in the vicinity of towns and villages, those mentioned below being the commonest: gourds, cucumbers, potato, *shakarkhand* (*Ipomoea Batatas*), cabbage, cauliflower, onion, carrot, yam, *kacha*, *ghuiyān* (*Colocasia antiquorum*), garlic, the egg-plant or *brinjāl* (*Solanum melongena*), *mūri* (*Foeniculum vulgare*), *methi* (*Trigonella Foenum graecum*), *pālak* (*Rhinacanthus communis*), *adrak* (*Zingiber officinale*), and red pepper.

Manure.

Manure is but little used, except for special crops such as poppy and sugar-cane or vegetables, and then only in fields close to villages. There are three sources of supply: village sweepings which have been allowed to rot in pits for twelve months, goat and sheep dung obtained by penning these animals on the land, and green manure. This last is used for poppy. *San* or *urad* is grown on the field and ploughed into the soil when in flower; the process is known as *san chur* or *urd chur*. Night-soil (*sonkhāt*) is never used, except in fields near large towns.

Rotation.

Rotation cannot be said to be practised with any great regularity. In Mālwā virgin soil is first sown with gram, in Bundelkhand with *til*, this being followed by wheat, *jowār*, and cotton. In Mālwā the rotation is then repeated, omitting gram. In Bundelkhand *kodon* and *kutkī* are sown, followed by *jowār*, *rāli*, and *kodon* again; after the third year the field is left fallow for three years and the process is repeated.

Mixed sowings, which take the place of rotation to some extent, are common in Mālwā, but less so in Nimār. *Jowār* and *tūar*, maize and *urad* or *ambārī*, wheat and gram or *alsī*, and poppy and sugar-cane are sown together in the same field.

Seeds. A field of one acre requires in seed, for maize about 8 seers, *jowār* 4 seers, and wheat 42 seers, yielding in each case 10 maunds of grain. From 2 to 3 seers of seed are required for poppy, and the yield is 6[illegible] maunds of seed. In the case of *til*, $1\frac{1}{2}$ seers are sown and the ordinary crop is about 6 maunds.

Takāvi. All large States now make advances to their cultivators, while native bankers also advance their clients seed and cash. In the case of petty estates, it is often necessary to grant help from Imperial funds.

New varieties. No new varieties of seed have so far been successfully introduced. Attempts have been made, but as yet have been insufficient to overcome the strong local prejudice which exists against change. Similarly, except for a few improved sugar-cane mills, little has been done to introduce new or improved implements.

Implements. The implements used are similar to those met with elsewhere in Northern India, and differ but little in construction throughout the Agency, except that in Nimār and the eastern section the ploughs are of heavier make. The *hāl* (plough), *bakhar* (harrow), *dora* (small harrow) for passing through rising crops, and *nai* (seed-drill) are the principal implements.

Deficient rainfall is always followed by an increase in field rats, which cause great damage to standing crops. Locusts occasionally appear. Scarcity of labour due to diminution in population from famine and plague has seriously affected agriculture, especially the cultivation of the spring crops, which require much attention.

Cattle. There are two well-known breeds of Central India cattle, the Mālwī and the Nimārī. The Mālwī breed are medium-sized, generally of a grey, silver-grey, or white colour. They are very strong and active for their size, having deep wide frames, flat shapely bones, and very hard feet. Their hind quarters droop slightly, while the dewlap and loose skin about the neck is well developed and the hump prominent. The muzzle, which is broad, should always be black and also the hair round the eye sockets and the eye membranes; these are the recognized marks of the breed. The head should be short, the horns springing forward and up with a graceful outward curve. The

Umatwārī species of this breed is a heavier, less active type than the true Mālwī.

The Nimārī breed is much larger than the Mālwī, and well adapted to heavy work. These cattle are usually of a broken red and white colour, more rarely all red with white spots. They have large horns, very thick at the base, and usually curled over the head. The eye membrane and nose are commonly flesh-coloured. The head is coarse and large, and the ears are pendulous, while the loose skin on sheath and navel is very noticeable. Their frames are large and square, the leg-bones round, and the feet coarse, unshapely, and soft. They are sluggish by nature, but very strong. These cattle are bought by Government for military purposes.

Buffaloes, horses, sheep, and goats.

Buffaloes, horses, sheep, and goats are reared in most villages, but there are no breeds of any special importance, though the goats from the Bhind and Tonwarghār districts of Gwalior have a local reputation. An unsuccessful attempt was at one time made by the British Government to encourage horse and mule breeding by maintaining Government stallions at Agar and Guna, under the officer commanding the Central India Horse.

Pasture grounds.

No difficulties are experienced in ordinary years in feeding cattle, as Central India abounds in pasture lands and jungles affording grazing more than sufficient for local needs.

Fairs.

There are very few important cattle fairs in the Agency, though most places of any size have weekly markets, where the sale of cattle takes place. A large cattle and horse fair has lately been started at Gwalior.

Irrigation.

Irrigation is not carried on in the Agency as systematically as it might be. The attention of all States has now, however, been directed to the question. In Mālwā irrigation is practically confined to poppy, sugar-cane, and vegetables, being effected from wells, almost entirely by means of the *charas* (leathern bucket) lift. In Bundelkhand and northern Gwalior water is supplied to sugar-cane, betel-vine, wheat, and barley from wells by means of the Persian wheel (*rahat*) and the *charas*. In Baghelkhand temporary dams for the retention of rain-water in suitable places are the chief means of irrigation. The cost of a masonry well averages Rs. 500, and of an unbricked well Rs. 50 to Rs. 200. The total area under irrigation in Central India in 1902–3 was estimated at about 1,140 square miles, or 6 per cent. of the cultivated area.

Rents, wages, and prices.

According to the usual official phraseology, the payments made by the actual cultivators in Central India are revenue

and not rent. The States are everywhere regarded as sole proprietors of the soil, and their relations with the cultivators will be described below, under Land Revenue. Rents.

The prices of staple food-grains have undoubtedly risen, though in the absence of regular statistics it is impossible to give any reliable figures. The variations are considerably affected by local conditions, especially the want of good roads, which cause large accumulations of grain at certain centres. So far as can be ascertained, an average rise of 40 to 50 per cent. has taken place in the last thirty years, the change being most marked in the western section of the Agency. In the country round Gwalior *jowār* and barley sold in 1874 at 60 seers to the rupee, while now the rate is only 30 seers; in Rewah the same grains sold in 1880 at 47 and 40 seers to the rupee, but now sell at only 30, while in the famine year of 1900 the rates fell to 19 and 16 seers per rupee. Prices.

Wages have similarly risen, especially in certain rural districts where the population has been so seriously diminished by famine and plague that it is difficult to procure labour when wanted. In the western section carpenters and blacksmiths now receive 12 annas a day instead of 8 annas, and labourers 5 annas instead of 2 and 3 annas. In large towns the rates are often higher even than these, but they vary considerably in each case, the rates in Indore city being 30 per cent. higher than in Bhopāl city. Wages.

For ordinary labour cash wages are now becoming general; but wages in kind are still the rule for agricultural operations, such as reaping and weeding, while the village servants—*pātel*, priest, artisan, watchman, and *balai*—still receive doles of grain in return for their services. Thus, agricultural labourers commonly receive one *paseri* ($2\frac{1}{2}$ seers) of *jowār* or maize a day. During the harvest season they obtain 24 seers per *bīgha*, or about 5 seers a day in the eastern and a little less in the western section, for cutting maize, *jowār*, *kodon*, or *sāmān*; and 15 seers per *bīgha* in the eastern section, and about $7\frac{1}{2}$ seers a day in the western section, for gathering wheat or gram. A village artisan receives about 30 seers of each kind of grain yearly from every cultivator.

The table on the next page gives the rates of wages during the thirty years ending 1904.

The material condition of the people in urban areas has undoubtedly improved considerably. The middle-class clerk, however, is not as a rule well off, as he is obliged to keep up a respectable appearance generally beyond his means. Pen- Material condition.

sionable appointments are comparatively rare in the States, and promotion has little connexion with length of service or merit, while the scale of pay is small. The cultivator's position is not very satisfactory, though in spite of bad seasons there is no doubt that he now dresses better than he used to do thirty years ago, and in places on high roads or near towns or railways he has learned to desire a higher standard of comfort and more show. A great source of impoverishment is the lavish expenditure incurred at marriages, which often cripples a man for years, perhaps for the rest of his life.

	Rate of wages per month in							
	Western Section.				Eastern Section.			
	1874.	1884.	1894.	1904.	1874.	1884.	1894.	1904.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Carpenter .	10 to 12	12 to 15	15 to 16	14 to 23	7 to 15	7½ to 15	7½ to 15	12 to 24
Blacksmith .	7 to 10	12 to 15	12 to 15	12 to 15	4 to 6	4 to 6	5 to 7	5 to 7
Mason .	8 to 10	12 to 15	12 to 15	12 to 22	7½ to 15	7½ to 15	6 to 16	7½ to 20
Ordinary labourer .	3 to 5	4 to 6	6 to 7	6 to 10	3 to 5	2 to 5	4 to 5	4 to 5
Agricultural labourer .	2 to 4	3 to 5	3 to 5	4 to 6	2 to 3	2 to 4	3 to 4	3 to 4

The condition of the landless labourer is not enviable. He lives from hand to mouth, his wages being, as a rule, only just sufficient to keep body and soul together. To be in debt is undoubtedly the normal condition of all but the trading classes. These have profited enormously by the improvements effected in the administration of the States, and in all places of any size the traders are noted for their increasing opulence.

Forests. The forests of Central India, which cover a considerable area, belong to the deciduous and dry classes, and are situated mainly along the line of the Vindhya range and its various branches, and in the Sātpurā, Kaimur, and Pannā systems. It is not possible to give accurate figures as to the area covered by forests, but roughly 13,000 square miles or 17 per cent. of the total are so occupied. The States having the largest forest area are: Rewah, with 4,632 square miles, of which 642 square miles are 'reserved,' bringing in an income of 4·1 lakhs; Indore, with 3,000 square miles, giving an income of 1·8 lakhs; Bhopāl, with 1,713 square miles, giving an income of Rs. 7,800; Gwalior, with 1,715 square miles, giving an income of Rs. 72,000; Barwānī, with 566 square miles, giving an income of Rs. 28,000; Dhār, with 381 square

miles, giving an income of Rs. 26,000; and Pannā, with 1,728 square miles, giving an income of Rs. 22,000. The chief sources of income are the flowers and fruit of the *mahuā*, lac, *rāl* (extracted from the *sāl*), *chironjī*, and, especially in the eastern section of the Agency, timber, besides minor products.

The deciduous forests contain a large number of trees producing timber, fruit, or sap of commercial value; the *sāl* (*Shorea robusta*), sandal-wood (*Santalum album*), *tendū* (*Diospyros tomentosa*), *mahuā* (*Bassia latifolia*), *khair* (*Acacia Catechu*), *āl* (*Morinda tinctoria*), and those of other genera such as *Terminalia*, *Anogeissus*, *Sterculia*, *Eugenia*, and *Hardwickia*. On the Mālwā plateau there is little or no forest, the prevailing trees being the *dhāk* (*Butea frondosa*), and various species of *Mimosa*, *Albizzia*, *Melia*, and *Dalbergia*.

Distinct changes are noticeable in passing from the trap to the Vindhyan sandstone formation, the latter favouring the growth of large trees. The forest area of Central India has decreased considerably since the period of Mughal rule, both in the extent covered and in the quality of the forest. The plains of Mālwā were in those days covered with a thick jungle of *dhāk*, while the region between Gwalior and Bhīlsa was sufficiently wooded to afford shelter to large herds of elephants, which the emperors used to hunt in their journeys from the Deccan to Delhi. The south of Indore State round Satwās and Bijāgarh, and the Bhat-Ghora district which lay partly in Pannā and partly in Rewah, were frequented by large herds of these animals, those from Pannā being esteemed the best. The jungle round the town of Orchhā was thick enough to occupy the Mughal army several days in cutting a way through it.

Administration.

Till within the last few years systematic forestry was never practised, and there are still large areas which require proper management. Save the protection given to a few selected trees, such as the *mahuā* (*Bassia latifolia*), *khair* (*Acacia Catechu*), *shīsham* (*Dalbergia Sissoo*), teak, *biya* (*Pterocarpus Marsupium*), *anjan* (*Hardwickia binata*), *seja* (*Lagerstroemia parviflora*), *achār* (*Buchanania latifolia*), *tendū* (*Diospyros tomentosa*), and a few others, the forests have been left to the mercy of the jungle tribes, who yearly destroyed considerable tracts by their *dahiya* cultivation, while the villager cut down ruthlessly for firewood and building purposes, no attempt at afforestation being ever made. Many useful grasses are gathered, such as *rūsa* (*Andropogon sp.*), from which a fragrant

Grasses.

oil is extracted, and *punia* and *dūb* (*Cynodon dactylon*), used for fodder.

Jungle tribes.

The jungle tribes carry on most of the forest work, including the Gonds, Korkūs, and Kols, who live chiefly along the line of the Vindhyans south of the Bhopāl and Rewah States; the Sahariās, who live in the central hilly tracts of Bundelkhand, and in the region round Narwar, Guna, and Gwalior; and the Bhīls, who inhabit the Vindhyan and Sātpurā ranges on either side of the Narbadā and various parts of Mālwā.

Minerals.

The known mineral wealth of the Agency is considerable, and there is every likelihood that further examination will reveal fresh deposits of value.

Of the carbon compounds, other than diamond, coal is the only valuable deposit. This is found in the Gondwāna rocks in the south of the Rewah State. The mines are situated at UMARIĀ, and are worked by shafts, the workers including a large proportion of the jungle tribes.

Metalliferous deposits.

Copper has been found at Bardī (24° 32′ N., 82° 25′ E.) and at Tagwa village (24° 16′ N., 82° 0′ E.) in the Rewah State, while it was at one time extensively worked in the Shāhnagar *pargana* of the Pannā State. Lead in the form of galena has been found at Bargoa village near Bardī, and exists in rich veins in the hills near Seondha in Datiā, in the Pār sandstones, and in the quartzites of the Bijāwars. Iron is met with throughout the Vindhyan rocks, to which it gives its characteristic red and brown colours. The richest and most easily worked ores occur at Hirāpur village (24° 42′ N., 79° 39′ E.) in the Bijāwar State, once a famous centre of the iron-smelting industry. Other rich deposits occur near Barwāha in Indore, where an attempt to revive the industry was made in 1860 by Colonel Keatinge; and in Gwalior, where there are the remains of many old workings, especially at the Pār hill (26° 2′ N., 78° 5′ E.). This industry has now almost entirely vanished, owing to competition with European iron.

Manganese.

Manganese has been found in the Gwalior State and in Jhābua. In the latter place it is worked, 6,800 tons having been extracted in 1903–4.

Building stone.

In materials for construction Central India is unusually rich, much of the local building stone being unrivalled in beauty of colour, ease of working, and resistance to the elements. The sandstones of the Vindhyan series stand first, and, besides having supplied material for the ancient buildings at many places, are still largely used for local purposes, and

are to a certain extent exported. The Nīmach and Satnā limestones are exported in considerable quantities. Among the Vindhyan sandstones the Kaimur sandstone of Bhopāl, of a fine deep purplish red colour, has been used in many recent buildings, and in the old temple at NEMĀWAR. It is fully equal to the similar stone met with in Mirzāpur and Chunār. The lower Bandairs have been used in the Tāj-ul-Masājid at Bhopāl and in the Sānchī *stūpa*, while stone of the upper Bandair, besides being used in many modern edifices, was employed in the old temple at BHOJPUR. In Gwalior, Bhopāl, and parts of Baghelkhand these sandstones occur in large deposits well suited for building purposes.

Corundum is still profitably extracted in Rewah; 600 maunds were obtained in 1902. Asbestos is found in parts of the Bhopāwar Political Charge, but attempts to work it have hitherto proved a failure. The only valuable gems met with are diamonds, which are found chiefly in the neighbourhood of Pannā. Agates and jasper are found in several localities.

Arts and manufactures.

Central India was once famous for the fine cloths and muslins made at several places in Mālwā. This industry is still carried on at Chanderī, where delicate muslins, often shot with gold and silver thread, are still made and exported all over India. The demand for such cloth has, however, diminished with the disappearance of many native courts. At Sārangpur and Sehore town the industry still lingers, but is dying out, while at Sironj, once a famous centre of this manufacture, all recollection even of its former existence has vanished. The *sārīs* and *dhotījodās* of Maheshwar have a considerable sale. The usual coarse country cloths are produced in most places. There is a weaving mill at Indore city which turns out cloth of moderate fineness. Cloth is dyed and printed in many places, the *āl* (*Morinda tinctoria*) dye of Mandasor and Gautampurā being famous.

Metal-work.

A considerable industry formerly existed in the working of local iron obtained from the rich hematites found at Bijāwar, Barwāhā, and other places, but it is now carried on only here and there to a very small extent. Inlaid metal-work is manufactured at Rāmpura in the Indore State.

Stone-carving.

There is still a considerable stone-cutting industry, especially in the country round Gwalior, where the fine local sandstones are carved with great skill, the lattice-work in particular being often exceedingly beautiful. The industry is one of long standing in Central India, as the buildings at Sānchī, Khajrāho, Gwalior, Chanderī, and other places show.

Opium.

One of the principal and certainly the most lucrative of the industries of Central India is the manufacture of Mālwā opium, chiefly for the China market. The *chīk* or crude opium, collected from the poppy plants, is soaked by the cultivator in linseed-oil to prevent its drying. This composition is kept for about six weeks in bags of double sheeting in a dark room, until the oil drains off. In the beginning of the rains the bags are emptied into large copper vessels in which the *chīk* is pressed and kneaded, after which it is again kneaded in a succession of flat copper pans, called *parāt*, till of sufficient consistency to be made into balls. Each ball weighs about 40 tolas (16 oz.). The ball is next dipped into some waste opium liquor called *rabba* or *jethāpānī*, and covered with pieces of dried, broken poppy leaf. It is then placed on a shelf, or rack, also covered with poppy leaf, to dry, and lose all superfluous oil. After about a month the cakes are cut open and remade, so as to allow the interior portions to dry and the whole to become of uniform consistency. An inferior opium called *rabba* is extracted from the old bags by boiling them, and is disposed of chiefly in the Punjab.

Commerce and trade. Old trade.

In the Periplus, Ozene (Ujjain) is referred to as a centre from which commodities were exported through the port of Barygaza (Broach), special mention being made of onyx, porcelain, fine muslins, mallow-tinted cottons—possibly coloured with the dye of the *āl* tree—and ordinary cottons. At Mandasor there is a record of the fifth century erected by the guild of silk-weavers, showing that this industry must once have flourished here. In the records on the Sānchī *stūpa* mention is made of various trade-guilds, including that of workers in ivory. In the time of Akbar, the fine cloths, grain, fruit (especially grapes), mangoes, betel-leaves, and opium of Central India were famous.

Existing trade.

No statistics are available to show the total trade of Central India. The chief imports are salt, sugar, *ghī*, kerosene oil, hardware, machinery, European piece-goods, arms, oilman's stores, and wines. The exports consist of grain, cotton, oilseeds, opium, poppy-seed, and hides, with a certain amount of timber from States in the eastern part of the Agency, and building stone, especially the Nīmach limestone.

Chief centres.

The chief centres of trade are Lashkar, the capital of Gwalior State, Indore, Mandasor, Ujjain, Ratlām, Mhow, Satnā, Nīmach, Bhopāl, Sehore, Morena in Gwalior, and Barwāha. These main centres are fed from district marts

which are in their turn supplied from the weekly fairs. Railways and roads have effected a noticeable change during the last forty years. The large stores of surplus grain which often existed within a hundred miles of a great town, but which on account of defective communication could not be transported thence for sale, have ceased to exist. Prices have risen but are much steadier, while a supply of grain can easily be poured into any place requiring it. Commerce is carried chiefly by the railways, and by cart and pack-bullocks along the great high roads.

Trading classes.

The traders in grain and cloth are mainly Mārwārī Baniās, in hardware and iron goods Muhammadan Bohrās, and in European oilman's stores Pārsīs. A European firm has agencies at Indore and several other places. Speculation on the rise and fall of prices of grain and opium is very common in Indore and Ratlām, though it has been prohibited in many States. The registration of such transactions, where allowed, is compulsory, and the fees bring in a considerable income.

Means of communication. Railways.

Central India is crossed by three of the main routes from Northern India to Bombay, all of which ultimately join the north-east main line of the Great Indian Peninsula Railway.

East Indian Railway.

On the east the Allahābād-Jubbulpore branch of the East Indian State Railway runs for 89 miles through Rewah, Maihar, Pannā, and several other small States in the eastern section of the Agency, serving Satnā, the head-quarters of the Political Agent in Baghelkhand, and carrying off a considerable traffic in lime from the quarries in the Nāgod State.

Great Indian Peninsula Railway.

Through the centre of the Agency passes the Midland section of the Great Indian Peninsula Railway, from Agra to Itārsi, traversing Gwalior and Bhopāl, and having a number of branches. For a distance of 57 miles north of Itārsi, of which 13 miles lie in British territory, the line was constructed in 1885 by the Bhopāl State and the Government of India jointly, the State making a contribution of 50 lakhs. The net earnings are divided between the Darbār and the Government of India in proportion to the capital expenditure. Another section from Bhopāl to Ujjain was constructed jointly by the Bhopāl and Gwalior Darbārs. The line is 114 miles in length, net earnings going to the Darbārs concerned. The Bīna-Guna-Bāran branch strikes off from the Bīna station of the main line. The funds for the portion between Bīna and Guna were provided by the Gwalior Darbār, engineers being lent by the Government of India for its construction. The line was subsequently extended to Bāran, the Darbārs of Tonk

and Kotah in Rājputāna also contributing to this section. The total length is 146 miles, and the net earnings are divided proportionately among the Darbārs concerned. (The Tonk portion has recently been sold to Gwalior.) A branch from Jhānsi passes eastward for 73 miles through several of the States of Bundelkhand, meeting the East Indian Railway at Mānikpur.

Gwalior Light Railway.

The lines already described are all on the broad gauge. A light railway on the 2-feet gauge runs from Gwalior station south-west to Sīprī (74 miles), north-east to Bhind (53 miles), and west to Sabalgarh (58 miles). It belongs to the Darbār, and lies wholly within the territory of Gwalior State, but is worked by the Great Indian Peninsula Railway.

Rājputāna-Mālwā Railway.

West of these systems lies the Ajmer-Khandwā (metre-gauge) section of the Rājputāna-Mālwā State Railway, 393 miles in length, of which 241 miles pass through the Agency. The construction of this line was much facilitated by loans of a crore and 75 lakhs from the Indore and Gwalior Darbārs respectively. Starting from Ajmer, the railway serves Nīmach cantonment, Sailāna by Nāmlī station, Sītāmau by Mandasor station, Jaorā, Ratlām, where it connects with the Ratlām-Godhra line, Fatehābād, where a branch strikes off to Ujjain (14 miles), Indore, and Mhow.

Other lines.

The Godhra-Ratlām-Nāgda broad-gauge section of the Bombay, Baroda, and Central India Railway, with a branch to Ujjain, runs for 175 miles through Central India. The portion from Nāgda to Ratlām and Godhra was built by Government, while that from Nāgda to Ujjain belongs to the Gwalior Darbār, and lies wholly within that State. At Ujjain this line meets the Rājputāna-Mālwā Railway and the Ujjain-Bhopāl lines, and at Ratlām the Rājputāna-Mālwā Railway. It thus connects Central India with Bombay down the west coast through Gujarāt, and with Kāthiāwār. A very important extension from Nāgda to Muttra via Mehidpur and Jhālrapātan (Rājputāna) is under construction. A line from Barwāha through the Narbadā valley is being surveyed.

The Katnī-Bilāspur branch of the Bengal-Nāgpur Railway, on the broad gauge, runs for 101 miles through Rewah, serving the coal-mines at Umariā and giving through communication with Calcutta.

General results.

Central India is thus provided with a total of 1,080 miles of railway, or one mile for every 73 square miles of country. Land for the railways in Native States was given free by the Darbārs, while the abolition of transit dues has fostered trade. The most remunerative line constructed at the cost of the

Darbārs is the Bhopāl-Itārsi branch, which yielded a profit of 6½ per cent. in 1904. The Nāgda-Ujjain and Bhopāl-Ujjain lines earned 3 per cent. in the same year, and the Bīna-Bāran and the Gwalior Light Railway between 1 and 2 per cent.

Influence of railways.

The influence of railways is very marked, especially in Mālwā, where there are more lines than in the east of the Agency. Grain can now be carried from one part to another freely, which has largely tended to equalize prices. Railways have also necessitated a relaxation of caste observances while travelling, but on the other hand they have certainly tended to bring members of the same caste living at a distance into closer communion.

Roads. Old routes.

According to the early Buddhist books, three great main routes passed through Central India. The most important was the road from Paithana (modern Paithan) in the Deccan to Srāvasti, stages on which were Mahissatī (Maheshwar), Ujenī (Ujjain), and Vidisha (Bhīlsa) in Mālwā. The road then turned eastwards and entered the present Bundelkhand and Baghelkhand Agencies. Merchants and travellers passed from Pātaliputra (Patna) to Sovīra on the west coast; while in the well-known story of king Pradyota of Ujjain and Jīvaka the physician of Rājagriha, a route lying through Ashta, Sehore, Bhīlsa, and Bhārhut is indicated. The principal routes became more defined in Mughal days, and are still distinguishable in the names of numerous villages with the affix *sarai*. The road from Bijāpur to Ujjain crossed into Central India at Bhīkangaon, and passed through Gogaon to the historical ford of Akbarpur (now Khalghāt) over the Narbadā, and so via Depālpur and Fatehābād to Ujjain. Another great route led to Agra, passing in Central India through Ichhāwar, Sehore, Sironj, Mughal Sarai, Shāhdara, Sīprī, Narwar, and Gwalior. In the east travelling was attended with great hardships, and Muhammadan armies did not often venture much south of Kālinjar. The old pilgrim routes seem to have fallen into disuse to a great extent, while the rugged nature of the country was rendered more difficult of passage by the Gonds and other savage tribes who inhabited it.

Metalled roads.

There were few metalled roads in the Agency till after the Mutiny, when the first impetus was given to their construction by the desire to improve the connexion between different points of military importance. By degrees the extension of railways and improved administration have induced the States to co-operate in extending such communications, but much still remains to be done in improving the internal connexions.

The introduction of motor cars, which many chiefs are adopting, may possibly assist in this result.

The most important through line is at present the Agra-Bombay road, originally commenced by the Bombay Government about 1834. In Central India it follows a more westerly path than the old Mughal route, though it crosses the Narbadā by the same ford, now known as Khalghāt. Before the advent of the railway this was the only important trade route in Mālwā. Though its importance has diminished, and will decrease still further on the completion of the Nāgda-Muttra Railway, it still carries a considerable traffic from the Narbadā valley districts to the railway line at Mhow, and southward into Khāndesh. The portions in Gwalior State are kept up by the Darbār.

Other roads, such as those from Mhow to Nīmach, Mhow to Kherighāt, Dhār to Sardārpur, and Ujjain to Agar, were made originally for military purposes, but have now become of more importance as feeders to the railways. Among the roads which still carry a considerable amount of traffic may be mentioned those from Dewās to Bhopāl through Ashta, from Biaora to Sehore and Rājgarh, and from Indore to Simrol. Altogether, Central India contains about 1,562 miles of metalled roads, of which 921 are kept up by Government and 641 by the States. No statistics are available to show the mileage of unmetalled roads.

Conveyances.

The carts in common use are of two types—one having solid and the other spoked wheels—the frame consisting in each case of wood and bamboo. In towns, bullock carts and horse and pony carriages with springs have become common. In Gwalior town *ekkas* replace the *tongas* and *shigrams* met with in Indore, Mhow, and Nīmach. Motor cars are becoming common, being used by most chiefs and by district officers in the Gwalior and Indore States.

Motors.

Ferries.

The opening of the railways has killed the traffic on rivers. There is, however, still some traffic on the Narbadā ferries at Khalghāt, Mandleshwar, and Maheshwar, and on the Chambal at Rājghāt and Dholpur.

Post Office.

There are now 198 Imperial post offices in Central India. In the case of Gwalior the local system is worked in connexion with the Imperial system under a special postal convention; a return for this State is given separately, as no distinction is made between the letters carried by the Imperial and State systems. Besides this State, Indore, Bhopāl, Charkhārī, Chhatarpur, Datiā, and Orchhā have their own postal arrange-

ments, controlled by the Darbārs. The States of Central India, excluding Gwalior, are distributed for postal purposes between the three circles of the United Provinces, the Central Provinces, and Rājputāna.

The following tables show the progress in Imperial postal business :—

POSTAL STATISTICS FOR ALL STATES EXCEPT GWALIOR

	1880-1.	1890-1.	1900-1.	1903-4.
Number of post offices .	61	142	144	198
Number of letter boxes	48	61	146	209
Number of miles of postal communications	1,499	2,244	2,224	2,709
Total number of postal articles delivered :—				
Letters . . .	2,312,797	2,288,107	2,470,806	3,034,839
Postcards . .	132,312	879,989	2,152,501	3,082,952
Packets . .	22,995	68,776	273,098 *	263,573 *
Newspapers . .	234,226	332,411	546,880 †	399,780 †
Parcels . .	23,959	26,724	35,445	64,173
Value of stamps sold to the public . Rs.	73,073	88,357	1,60,897	1,83,270
Value of money orders issued . . Rs.	14,69,480	34,85,300	53,32,767	48,62,102
Total amount of savings bank deposits . Rs.	...	7,00,807	12,61,099	18,19,762

* Including unregistered newspapers.
† Registered as newspapers in the Post Office.

POSTAL STATISTICS FOR GWALIOR STATE

	1885.	1890-1900 (average).	1901-2.	1903-4.
Letters, postcards, newspapers, and packets . .	Not available.	344,778	3,008,311	4,308,216
Parcels . . .	do.	28,497	25,042	106,056
Value of money orders issued . . Rs.	6,95,567	16,46,669	24,55,181	13,92,962

There are thirty-eight telegraph offices (departmental and combined) in Central India, irrespective of those at railway stations. New lines are being rapidly extended throughout the Agency. Telegraphs.

The States of Gwalior, Indore, and Bhopāl have established telephonic systems at their capital towns. Telephones.

As regards frequency of famines, Central India falls into two sections. Famines have rarely occurred in Mālwā, which is Famine.

noted for the extraordinary power of retaining moisture possessed by its soil. In the eastern Agencies of Bundelkhand and Baghelkhand and in the region round Gwalior, which belongs topographically to the same area, famine, or at any rate the pressure of scarcity, is more often felt.

Causes. The invariable causes of famine in Central India are a series of indifferent years, succeeded by one in which the rains fail entirely. The grain reserves, never very large nowadays, owing to better communications and increased export trade, become exhausted, and the people are unable to support themselves. In Mālwā, moreover, when the famine of 1899–1900 fell upon it, the inhabitants were entirely unprepared for such a calamity, of which they had had no previous experience. They were unaccustomed to migrate and refused to leave their villages until it was too late, while the stream of immigrants from Rājputāna, who had hitherto always found a place of refuge in the fertile plains of Mālwā, added to the distress.

Early famines. The records of famine in Central India are few, little or no notice having been taken of such visitations till comparatively recently. In 1344, in the reign of Muhammad bin Tughlak, that monarch, when travelling from Dhār to Delhi, found Mālwā plunged in famine. In 1595 and again in 1630 it also appears that there was famine in this region. Northern Gwalior was attacked by famine in 1785, and Bundelkhand in 1803–4, 1829–30, and again very severely in 1833, a year still spoken of by the people. Within more recent times two famines have attacked Central India, that of 1896–7, which affected mainly the eastern section, and that of 1899–1900, which attacked Mālwā principally.

1896–7. In the famine of 1896–7 an area of 36,000 square miles was affected. For the first time regular measures were inaugurated, relief works and poorhouses being opened. The total numbers who came on relief works were 2,900,000, or a daily average of 320,000 persons, amounting to 7 per cent. of the total population, while 89,000, or 4 per cent., received gratuitous relief, the cost to the States amounting to about 86 lakhs. The mortality was severe, especially among the poorer classes.

1899–1900. The famine of 1899–1900 affected the western side of the Agency; and Mālwā, which had not suffered from such a visitation within the memory of man, was very badly afflicted. The area in which famine prevailed on this occasion was 47,700 square miles, or 60 per cent. of the total area of the

Agency. Over about 17,275 square miles suffering was severe. Altogether, 33 million units were relieved on regular works or by charity, the cost to the States being 148 lakhs.

The results of the most recent famine are only too apparent still in Mālwā. Throughout this region in every village large numbers of ruined houses are to be seen, which are referred to as relics of *Chhapan kā sāl*, i. e. 'of the year 56,' 1956 being the corresponding Samvat year to 1899. The effects on agriculture are also marked, as the shortage of labour due to a reduced population has resulted in the abandonment of much land, especially that at a distance from villages, and in a substitution of the less delicate and cheaper *kharīf* crops for *rabi* sowings. In particular, the cultivation of poppy, which requires careful and constant attention and a large number of labourers, has diminished considerably. Effects of famine.

During the latest period of distress prices of food-grain often rose over 100 per cent.; thus *jowār* sold at 10 seers instead of 24 to 30 seers per rupee, wheat at 8 seers instead of 15 seers, gram at 10 seers instead of 20 seers, maize at 12 seers instead of 30 to 40 seers, and *kodon* at 12 seers instead of 30 to 40 seers. The financial position of the States was seriously affected, all but the largest having to borrow considerable sums, amounting in all to 26 lakhs. Of the mortality no reliable statistics exist; but that it was very large in both famines is undeniable, and the deaths from sickness after the actual stress of want had passed were very numerous. Prices. Financial position. Mortality.

The extension of railways has done much to enable food to be brought within reach of the people when famine breaks out, but in preventive measures the States are generally backward. After the famine of 1897 a survey for protective works was made in Bundelkhand, and further schemes are being prepared, while the works projected in connexion with the general irrigation survey, now in progress in the Agency, will also provide employment in future famines. Protection.

Central India includes altogether 148 Native States and estates (as well as a large portion of the Tonk State in Rājputāna), which range in size from Gwalior, with 25,000 square miles, to small holdings of only a single village. Administration.

Eleven States hold under direct treaty engagements with the British Government, and are known as Treaty States: namely, Gwalior, Indore, Bhopāl, Dhār, Dewās (both branches), Jaorā, Orchhā, Datiā, Samthar, and Rewah. Treaty States.

The *sanad* States, 31 in number, have direct relations with the British Government, but not by treaty. States of this *Sanad* States.

class (except Khaniādhāna in Gwalior) are met with only in the eastern Political Charges. In the early years of the nineteenth century the British Government, during the settlement of Bundelkhand and Baghelkhand, entered into engagements with certain of the chiefs by which, on their presenting a written bond of allegiance (*ikrārnāma*), they received in return deeds (*sanads*) confirming them in the possession of their States, under certain conditions as to powers of administration.

Mediatized and guaranteed holdings. The remaining minor States and estates are known as Mediatized or Guaranteed. Agreements between certain small States and more important Darbārs claiming authority over them were arranged through British mediation. Such States are hence termed 'Mediatized.' A 'Guaranteed' holding is one the possession of which is guaranteed under conditions which vary in almost every case. This form of tenure, which is peculiar to Mālwā, arose from the measures taken at the close of the Pindāri War. Mālwā was then in a state of anarchy. The petty Rājput chiefs had been reduced by the various Marāthā powers, but many of them had fled to the hills and jungles, whence they sallied forth on marauding expeditions. To put a stop to this, the larger States assigned them shares of revenue as *tānka* or blackmail. As a measure of rough justice, the rights existing at the time of the British occupancy were recognized on condition of the maintenance of order, while the relations of such chiefs as owed mere subordination or tribute were adjusted and guaranteed.

Adoption *sanads*. In 1862 most chiefs received *sanads* informing them that, on the failure of direct heirs, the Government of India would recognize and confirm the adoption of a successor, in accordance with Hindu or Muhammadan law and custom.

Methods of government. Fuller details of the methods of administration followed in individual States will be found in the separate articles. Most chiefs exercise their authority through a *dīwān* or minister. In Gwalior, however, where there is no minister, a committee called the Sadr Board, composed of the heads of departments and presided over by the Mahārājā, discusses all general measures, and orders are promulgated by a chief secretary. The chiefs of Bhopāl and Rewah are each assisted by two ministers, who respectively control the revenue and judicial branches of the administration. In cases of gross maladministration, or of a minority, the control of the State is vested in the Political officer in charge of the Agency, the direct management in larger States being entrusted to a minister and council working

under the guidance of the Political officer. In small States a native Superintendent is placed in immediate charge, acting under the orders of the Political Agent.

Control.

The chief representative of the Supreme Government is now styled the Agent to the Governor-General. The following is a list of those who have held the charge substantively: Lieutenant-General Sir John Malcolm, in general political and military charge (1818–21); Residents at the court of Holkar: Mr. Gerald Wellesley (1818–31); Mr. W. B. Martin (1832–3); Mr. John Bax (1834–40); Lieutenant-Colonel Sir Claude Wade (1840–4); Sir Robert Hamilton (1844–54). In 1854 Sir Robert Hamilton was appointed to the newly created post of Agent to the Governor-General in Central India, which he continued to hold for five years (1854–9). He was succeeded by Colonel Sir R. Shakespear (1859–61); Colonel (afterwards Sir) R. Meade (1861–9); Lieutenant-General Sir H. Daly (1869–81); Sir Lepel Griffin (1881–8); Mr. F. Henvey (1888–90); Mr. (afterwards Sir) R. Crosthwaite (1891–4); Colonel (afterwards Sir) David Barr (1894–1900); Mr. C. S. Bayley (1900–5); and Major H. Daly (1905).

Administrative divisions.

The chiefships and estates of the Agency are grouped for administrative purposes into eight[1] Political Charges: the Residencies of Gwalior and Indore, and the Baghelkhand, Bundelkhand, Bhopāl, Bhopāwar, Indore, and Mālwā Political Agencies. Each of these is under the immediate control of a Political officer, who acts under the orders of the Agent to the Governor-General for Central India, the ultimate control lying with the Government of India in the Foreign Department. The Agent to the Governor-General, who resides at Indore, is the head of the local administration, and exercises through his Political officers a general control over the whole Agency, while he is at the same time the medium of communication between the States and the Government of India. He is also Opium Agent for Mālwā, controlling the large traffic in this commodity in Central India.

The head-quarters staff consists of the First Assistant, who, besides being Chief Secretariat Officer and a District Magistrate and Sessions Judge, also carried on the duties of Political Agent for the Indore Agency, which was directly under the control of the Agent to the Governor-General; an Assistant, who is the Magistrate in charge of the Residency area at Indore, District Magistrate for the Fatehābād-Narbadā section

[1] Now reduced to seven. In March, 1907, the Indore Agency was abolished, the component States being included in the Mālwā Agency.

of the Rājputāna-Mālwā Railway, and Deputy Opium Agent, directly responsible for the control of opium passing the Government scales in Mālwā; a native Extra Assistant in charge of the treasury, who is also a District Judge. A Native Assistant is in charge of the vernacular section of the office, and superintends ceremonials.

Legislation and justice.

Jurisdiction over specified areas, such as Residency bazars, cantonments, and railways, has been ceded by the States, and cases in which British subjects of any race or European foreigners are concerned are tried by British courts. The courts authorized to deal with such matters are constituted by the Governor-General-in-Council, who also frames the law to be followed.

Criminal justice. Political courts.

All Political officers in charge of Residencies and Agencies are, *ex-officio*, vested with the powers of a District Magistrate and Sessions Court under the Criminal Procedure Code, and may take cognizance of cases as an original court without committal by a magistrate. They are also Justices of the Peace. Appeals from Political officers lie to the Agent to the Governor-General, who is, in respect of all offences triable by Political officers, vested with the powers of a High Court and Court of Sessions for the territories under his control, with the proviso that original and appellate criminal jurisdiction in the case of European British subjects, resident in Native States, and of persons charged jointly with them, is reserved for the High Courts at Bombay or Allahābād, as ordered.

Cantonments and stations.

The Magistrates of the two British cantonments of Nīmach and Nowgong are Magistrates of the first class and District Magistrates under the Code of Criminal Procedure, appeals from their decisions lying to the Political Agents in Mālwā and Bundelkhand respectively. The Cantonment Magistrate of Mhow has similar powers, but appeals from his decisions lie to the First Assistant to the Agent to the Governor-General at Indore. The officers commanding at Guna and Agar are vested with second-class powers, appeals lying respectively to the Resident at Gwalior and the First Assistant..

Railways.

The railway magistrates exercise subordinate jurisdiction, appeals lying, as a rule, to the Political Agent through whose charge the section of the line on which the offence took place passes.

Civil.

Political Agents deal with civil cases only in petty holdings or in such of the larger States as are, owing to the minority of the chief or for other reasons, directly supervised by them. Appeals from the Political officer lie to the Agent to the

Governor-General. Appeals from the Cantonment Magistrates sitting as District Judges lie in the case of Mhow to the First Assistant to the Agent to the Governor-General, and in the other two cases to the Political officer of the charge. The railway magistrates are, as a rule, also Judges of Small Cause Courts, and the Political Agents are District Judges. Cantonments and railways.

The powers of the different States in criminal cases vary; but generally speaking full powers of life and death are held by the chiefs of Gwalior, Indore, Bhopāl, Rewah, Orchhā, Datiā, and Samthar; the smaller chiefs, except where special authority is granted, being required to submit all heinous cases to the Political officer. The States usually follow the Indian Penal Code and the Code of Criminal Procedure. Native States.

In civil matters either local rules or the old *panchāyat* (arbitration) system prevail. Mutual arrangements have been made for extradition and the service of civil processes between the States and British India, and in the case of all the larger States among the States themselves.

Rules have been framed for the decision of boundary disputes between the States; such cases are decided, if necessary, by a British officer specially appointed for the purpose.

The total revenue collected by the States amounts roughly to 428·3 lakhs. Of this, 231·1 lakhs, or 54 per cent., is derived from land revenue and cesses, 26·3 lakhs from excise and customs, and 6·1 lakhs from dues on opium. The normal revenues of individual States vary from that of Gwalior with 150 lakhs, Indore 54 lakhs, Bhopāl 25 lakhs, Rewah 29 lakhs, Dhār 8·7 lakhs, Jaorā 8·5 lakhs, Orchhā 4·5 lakhs, Datiā 4 lakhs, and Ratlām 5 lakhs, to sums of only a few hundred rupees. The States make certain payments to the British Government, for the up-keep of troops and other treaty obligations, amounting to about 6 lakhs a year. Finance.

Under the Mughals the right of coining was a privilege granted by the emperors as a special mark of favour, but the privilege was often extorted or assumed during the reigns of the weak successors of Aurangzeb. At the accession of the British to paramount power in the nineteenth century several States in Central India issued their own coinage. Mints existed at Chhatarpur, Pannā, Sironj, Bhopāl, Sohāgpur (Rewah), Tehrī (Orchhā), Ujjain, Isāgarh (Gwalior), Srīnagar (Pannā), Indore, and Maheshwar (Indore). The closing of the British mints to the free coinage of silver in 1893 was followed by a rapid decline in the exchange value of Native State rupees. As the result of this, all the Darbārs except Orchhā have Currency.

ceased to coin gold and silver. Many States, however, still issue copper money. Although the British rupee is now legal tender in most places, the old local silver currencies are still met with in bazars, the commonest in Mālwā being the *Sālim shāhi* of Rājā Sālim Singh of Partābgarh (Rājputāna), and in Bundelkhand the *Bābā shāhi* or *Rājā shāhi*.

Land revenue. Tenures.

Though each State has its own system of land revenue, certain features are common to all. In all cases the State claims sole proprietorship of the soil; and in many States no occupancy rights are allowed to the actual cultivators, at least in theory, though in practice long occupation confers a prescriptive claim to such rights, and even sale, mortgage, and subletting are allowed.

All State land is divisible into three classes. Land held directly by the Darbār is called *khālsa* or *kothār*. This may be managed through a contractor, called a *thekadār*, *ijāradār*, or *mahate*, who receives a lease for two to five years, and is solely responsible for the revenue due on the holding; or it may be classed as *khām*, i.e. managed directly by the State through its own officials. *Jāgīr* land is usually held on a personal service tenure, called *saranjām* in Marāthā States, and dates from the time when every *jāgīrdār* was bound to support his chief, if called upon to do so, with a quota of horse and foot, called *zābta*. This service obligation has been, as a rule, commuted into a money payment. Land is now granted on this tenure to high officials of the State, members of the chief's family, and persons of position, who pay a percentage of the revenue of the holding as tribute, called *barbast* or *tānka*. The rules for the resumption of *jāgīr* holdings and succession on the decease of a holder vary in each State. Such grants were made much more freely by Rājput than by Marāthā chiefs. In some States *jāgīrdārs* have only a life interest, and debts cannot be recovered from their estates after death. The third class is known as *muāfi*, or lands given, as the name implies, as a free grant. These are ordinarily of two kinds: *dharmāda*, granted for religious or charitable purposes; or *chākrānā*, small allotments to palace servants and personal attendants of the chief, pensioned sepoys, and other subordinates. From these grants no revenue is levied, though, in the case of *dharmāda*, certain sums have often to be devoted to the repair and up-keep of temples.

Leases to cultivators, except in States which have been regularly settled, are almost invariably made for one year only, a *patta* being issued by the Darbār in the case of *khālsa* land,

and in the case of other tenures by the *jāgīrdār*, contractor, or other holder. The yearly *patta* appears to be by no means unpopular; and State officials allege that the actual cultivator does not benefit by a long lease, as he will not save, and it simply results in his spending larger sums at marriages, which pass into the hands of the shopkeeper and banker classes.

Assessment. Systems of assessment of revenue based on those in vogue in British India have been adopted in all the larger States, and in some of the smaller chiefships which have been administered by British officials during a minority. Elsewhere the revenue is assessed in kind by various methods, of which the chief are: *kankūt* or *kūt*, in which the standing crop is appraised just before harvest, and either a produce share taken, or its equivalent in cash; *bhāg* or *kist-bhāg*, in which a share of the crop is taken after it has been gathered in; *hali* or *harankā*, in which a fixed share of the produce per plough of land is taken, a system in force in hilly tracts; *thānsā*, where a rate is fixed between the individual cultivator and the State for a term always exceeding one year, such rate not being subject to remission or enhancement under any circumstances; and *darbandī*, which is not unlike a regular assessment based on the crop-bearing power of the soil.

Collection. Revenue is collected in various ways, the commonest methods being either by *theka* or farming as mentioned above, or by the *tīpdārī* or *manotidārī* system. The latter system is very common, and is applied to *khām* land as well as to other classes. The bankers of the State become surety for the revenue of certain tracts, which they finance, making advances of grain and money to the cultivators, and recouping themselves from the revenue. The late succession of bad years has made it difficult to get the bankers to undertake this responsibility. Collections are made, as a rule, four times a year: in the months of Bhādon (August–September) and Aghan (November–December) for the *kharīf*, and in Māgh (January–February) and Chait (March–April) for the *rabi*. When only two collections are made, they take place in Aghan and Chait. States are fully alive to the value of the cultivator, and remissions and suspensions are freely made in bad years.

Incidence. The actual share of the produce taken varies considerably, ranging from two-thirds to one-eighth, after deducting the amount required to supply seed for the following harvest. The cultivator's share also includes the perquisites of the headman, and of village artisans and servants. The share taken by the State is worth from Rs. 6 to Rs. 40 per acre in the best

irrigated land on the plateau, while in 'dry' land the share varies from a few annas to Rs. 5. The hills and lowlands produce even smaller yields. The actual incidence in selected States is shown below :—

State.	Land revenue assessed per head of population.	Incidence of land revenue per acre, excluding *jāgīr*, *muāfi*, &c., holdings.	
		For total area.	For total cultivated area.
Western Section.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Gwalior . . .	3 4 10	0 11 6	2 7 9
Indore . . .	5 12 5	0 9 7	2 0 7
Bhopāl . . .	3 0 3	0 10 1	2 5 1
Dhār. . . .	5 13 9	0 13 4	2 0 3
Dewās . . .	5 4 8	1 3 1	2 10 5
Jaorā . . .	6 1 8	1 10 0	3 7 3
Eastern Section.			
Rewah . . .	1 1 1	0 2 8	0 12 1
Datiā . . .	5 0 7	0 13 0	2 15 0

Miscellaneous revenue. Opium.

Besides the income from opium raised by Native States, which varies from State to State, duty is levied on opium passing into or through British territory. Abul Fazl mentions that the use of the drug was universal in Mālwā in the sixteenth century, being given even to young children. The local consumption is still considerable, the drug being either eaten or drunk, or, less frequently, used for smoking. There is a large export trade to China, which has been in existence since the sixteenth century, if not earlier, and was long controlled by the Portuguese. When attention was first called to this, the British Government assumed the sole right of purchasing what opium they wished from Native States; and in 1826 an agreement was made with the chief Mālwā States—Indore, Dewās, Jaorā, Ratlām, and others—by which they undertook to limit the area under poppy, to stop smuggling, and to sell their produce to Government at a certain rate. By 1830 the unsuitability of this agreement had become so evident that it was abandoned. The system had raised up a swarm of spies and opium-seizers, whose hands were in every man's house and in every man's cart, till at length opium-carriers armed themselves to oppose opium-seizers, and a sort of civil war arose which was likely to become more extended. At the same time the cultivation was in no way curtailed, while smuggling increased, and the internal trade of the States was disorganized. It was then determined that Government control should com-

mence only when the drug was exported, a duty being levied at certain convenient places. To effect this, Government dépôts have been erected at Indore, Ratlām, Jaorā, Ujjain, Bhopāl, Mandasor, and Dhār in Central India, and at Chitor and Bāran in Rājputāna. They are under the general control of the Agent to the Governor-General in Central India, who is the Opium Agent in Mālwā, and of an Assistant to the Agent to the Governor-General, who is the Deputy-Agent, the weighments at Indore being supervised by the Deputy-Agent, and at other stations by Assistant Opium Agents. Two classes of duty are levied: an Imperial duty on opium exported to China of Rs. 600 on every chest of 140 lb. weight; and a Provincial duty of Rs. 700 on every chest exported for consumption to places in India, principally Hyderābād State, and some Native States in the Bombay Presidency.

Statistics.

The number of chests passing through all the dépôts under the Opium Agent in Mālwā during the last twenty years averaged 27,500 per annum, yielding a duty of 159 lakhs. In 1904–5, 19,287 chests were passed, yielding a duty of 115·1 lakhs. The export trade to China is apparently declining. The number of chests has decreased from 42,351 in 1860–1 to 36,964 in 1880–1, 25,822 in 1900–1, and 19,287 in 1904–5. The price of opium has risen considerably. In 1814 the average price was Rs. 29 per *dhari* (10 lb.), in 1817 Rs. 33, in 1850 Rs. 44, in 1857 Rs. 56, in 1864 Rs. 62, and in 1904–5 Rs. 72.

Salt.

No salt, except the small quantity turned out in Gwalior and Datiā, is now manufactured in Central India, and the States receive from the British Government various sums in compensation for the surrender of the dues formerly levied on that article, as detailed in the accounts of individual States. The total receipts amount to about 3·4 lakhs per annum.

Excise. Liquor.

The only other important excisable commodity is country liquor, distilled from the flower of *mahuā* (*Bassia latifolia*).

Excise administration varies considerably in different States, but is in all cases defective. The right to the manufacture and vend of country liquor is usually sold by auction to one or more contractors, who are then left entirely to their own devices, or are subjected only to very lax supervision. The number of liquor shops (excluding the States of Gwalior, Indore, and Bhopāl, for which figures are not available) works out to one for every 8·8 square miles and 951 persons, rising in a few individual cases to a maximum of one for every 6½ square miles and 400 persons. The right to sell foreign liquor is

usually included in the contract for country liquor, while the right to retail the hemp-drugs—*gānja*, *bhang*, and *charas*—is, in almost all cases, sold along with the contract for liquor or opium.

Opium. The opium traffic, being a considerable source of income, is more carefully controlled. In most States this drug is subjected to heavy taxation by means of customs, transit, and export dues, and numerous miscellaneous duties. These amount on an average to Rs. 30 on every chest (140 lb.), rising to a maximum of Rs. 50 in the case of Indore.

Local and municipal. Municipal self-government is not yet common, but the States of Gwalior and Indore are introducing the system into all towns of any size; Bhopāl, Ratlām, and a few other large towns have either regular municipalities or town committees.

Public works. Public works in Central India, excluding railways, belonging to the British Government are in charge of a Superintending Engineer, who is also Secretary to the Agent to the Governor-General in the Public Works department. He is assisted by an Examiner of Accounts and two Executive Engineers, in charge of the Indore and Nāgod divisions, with head-quarters at Indore and Nowgong. Imperial roads and buildings in the Gwalior and Bhopāl States, however, are maintained by the Darbārs, while others make contributions towards their up-keep. Each of the larger States employs a European engineer, and great activity is being displayed in the Indore State, especially in the construction of metalled roads. The most important works carried out during the last twenty years are: the Victoria College and Jayāji Rao Hospital at Gwalior and the palaces at Ujjain and Sīprī, the King Edward Hall and Holkar College at Indore, and the Water-works, Lady Lansdowne Hospital for Women, and new Central jail at Bhopāl.

Army. The Agent to the Governor-General formerly controlled three local corps: the Central India Horse, the Bhopāl Battalion, and the Mālwā Bhīl Corps; but in 1897 these were placed under the Commander-in-Chief, and in 1903, except the Mālwā Bhīl Corps (see SARDĀRPUR), were de-localized and brought on to the regular roster of the Indian army.

Central India is included in the Mhow division of the Western Command; and in 1903 was garrisoned by 2,388 British and 4,256 native troops, in the cantonments of MHOW, NĪMACH, and NOWGONG, and the stations of AGAR, GUNA, SEHORE, and SARDĀRPUR, detachments from these places furnishing guards at the civil stations of INDORE, Sehore, and GWALIOR RESIDENCY.

Besides these regular forces, there are several regiments of Imperial Service troops. Gwalior maintains 3 regiments of cavalry, 2 of infantry, and a transport corps; Indore, a transport corps, with an escort of 200 cavalry; Bhopāl, one regiment of cavalry. These corps are commanded by State officers and supervised by British inspecting officers. *Imperial Service troops.*

The other troops maintained by the States are numerous, but as a rule little disciplined and armed with obsolete weapons. Some details of their strength and constitution will be found in the articles on the various States. *State troops.*

The volunteers in the Agency chiefly belong to the Bombay, Baroda, and Central India Railway Volunteer Rifles, and to the Great Indian Peninsula Railway Volunteer Corps; in 1903 they numbered 169 men. *Volunteers.*

Till recently the police in areas administered by the British Government chiefly consisted of bodies of men enlisted locally and paid from local funds. Along the Agra-Bombay road south of Mhow, the petty Bhilāla chiefs and their followers were responsible for watch and ward in return for certain allowances. In April, 1899, the present Central India Agency police force was raised. It consists of 482 men of all grades, who police the cantonments and stations of the Agency, and is in charge of an Inspector-General, who is also Assistant to the Agent to the Governor-General in the criminal branch. Railway police form a separate body, as usual. *Police. Imperial.*

The States of Gwalior, Indore, and Bhopāl have now regularly constituted police, and most States are reforming this branch of the administration. The systems, however, vary considerably. The village watchman is ordinarily a village servant, and often regular police are not employed, the irregular State troops performing police duties. *States.*

The common criminal tribes met with in Central India are Badhaks or Bāgris, who come mainly from Mālwā. Closely connected, if not identical with these, are the Moghias. To lessen the depredations of this clan, settlements have been made in many States, at which land and plough oxen have been allotted for their use. The Moghias are registered, and a careful watch is kept over their movements, regular rules having been drawn up for their control. The principal Moghia settlements are at Mirkābād in Gwalior; Bani and Bodhanpur in Rājgarh; Mughalkherī, Kurārwar, and Halkherī in Narsinghgarh; Dhamana in Kāchhi-Baroda; Kularas in Maksudangarh; Chamāri, Bhāwangaon, and Bichpuri in Khilchipur. About 7,800 members of criminal tribes have thus been settled *Criminal tribes.*

in the States of Gwalior, Indore, Bhopāl, Rājgarh, Narsinghgarh, Khilchipur, Jaorā, Ratlām, and others. Sanaurias are also found, mainly in Bhopāl. The Bhāmpta or professional railway thief has appeared since the extension of railway lines in the Agency. A Kanjar settlement has lately been started at Nowgong. Vir Gopāls and Rāmoshis are only occasionally met with.

Finger impressions. The systematic registration of finger-prints has been introduced in most States. A central bureau has been established at the Agency head-quarters, and the Darbārs co-operate in the collection of impressions.

Thagī and dacoity. Early in the nineteenth century attention was called by Colonel Sleeman to the widespread prevalence of gang-robbery with violence, especially in Native States. In 1830 Lord William Bentinck instituted a systematic campaign against such crime, Colonel Sleeman being in 1835 appointed General Superintendent of the Thagī and Dakaiti department. Owing to his energetic measures, *thagī* (murder by strangulation) was practically stamped out by 1840. In 1864 the department was reconstituted for dealing with organized and interstatal crimes in Native States, the Political Agents being made Superintendents for their charges, and an Assistant Superintendent being stationed at Indore. In 1878 control was vested in a General Superintendent at Simla, but since 1904 supervision has been exercised directly by the local administration. An inspector and a certain number of subordinates are stationed at Sehore, Nowgong, Gwalior, Nīmach, and Sardārpur, who act under the orders of the Political officers.

Dacoity varies with the nature of the season. The highest figures are those for the famine year of 1900, when 1,051 cases were reported, and for 1899, when 643 were recorded; in 1897, also a year of great distress, 479 took place. The total number reported between 1881 and 1903 was 6,312, concerning property valued at 38 lakhs, while 581 persons were killed and 3,789 wounded. Of dacoits committing robbery, 9,794 were arrested and 2,689 convicted.

Jails. There are a Government Central jail at Indore, a District jail at Nowgong in charge of the local Medical Officer, and a small jail at Sehore. Rugs, carpets, and *darīs* are made at the Central jail. The jail arrangements in Central India have been revolutionized within the last twenty years, and all States of any size now possess properly constructed jails, which are administered more or less on the lines obtaining in British India, though discipline is much less stringent. Extra-mural

labour is the rule, large numbers of prisoners being employed in gardens and on other duties. In the jails at Gwalior and Bhopāl industries are carried on, the manufacture of tiles being a speciality in the latter jail.

Although here and there, as at SEHORE as early as 1839, individual effort had succeeded in inducing the native chiefs to assist in the establishment and support of a school, Central India contained only two schools worthy of the name in 1868; and it was reported, as late as 1889, that in matters of general education the darkness was Cimmerian. Education in a Native State may generally be said to vary with the excellence of the administration, and with the acceptance or otherwise of modern ideas by its ruler. Thus in Gwalior (1902–3), besides two colleges, there are more than 300 schools supported by the State, while in Rewah, the largest State in the east, there are only about 40 schools of all classes. About 1,000 institutions exist in Central India, of which 4 are colleges teaching up to the University B.A. standard, and 19 are high schools teaching up to the entrance standard. Missions are active supporters of both male and female education. The Canadian Presbyterian Mission maintains numerous schools for boys and girls, besides a large college at Indore.

Education. Institutions in Native States.

Missions.

In 1872 a college for the education of the sons of chiefs in the eastern part of the Agency was opened at Nowgong. In 1898, however, it was abolished, owing to the small attendance. In 1876 a special class was opened in the Indore Residency school for the sons of native chiefs on the western side of Central India. Ten years later the Daly College was opened, at which several of the present ruling chiefs have been educated. In 1903 the status of the college was reduced, the idea being that important chiefs and *sardārs* should go to the Mayo College at Ajmer, while only the petty chiefs and Thākurs would be educated at Indore. Steps are now being taken to re-establish the Daly College on the same footing as the Mayo College.

Education of chiefs.

Of female education there is little to be said. The principal efforts in this direction have been made by the Mahārājā of Gwalior, while several smaller States have also started schools with some success.

Female education.

The people in the west of the Agency are more educated than those in the east, which is due not only to the generally more advanced state of the former, but also to the greater number of towns there. Omitting Christians and 'others' (chiefly Pārsīs), the Jains are the best educated community,

General.

19 per cent. being literate, while Muhammadans come next with 8 per cent., followed by Hindus with 3 per cent. In knowledge of English Muhammadans come first, with 4 in every 1,000. Only three females in every thousand are literate in Central India. The States of Gwalior and Indore have a regular educational department under a European, but elsewhere there is no such organization.

Special schools. There are also special schools in these two States and in Bhopāl. Gwalior supports schools for the sons and daughters of Sardārs, as well as military and technical schools; in Indore engineering and medical classes are held; and a Sardārs' college under a European principal has been opened at Bhopāl. At Mhow, Indore, and Nīmach there are convent and railway schools for Europeans and Eurasians.

Native press. About 300 newspapers, none of which, however, has more than a small local circulation, were published in Central India in 1901. Of these 156 were in Hindī. There were also 73 books published.

Medical. Hospitals and dispensaries. Medical institutions in the Central India Agency practically commenced with the foundation of the Indore Residency Charitable Hospital in 1848. This institution was opened at the suggestion of Dr. Impey, then Residency Surgeon, and was built from funds given by Mahārājā Tukoji Rao Holkar II. A medical school in connexion with this hospital was started in 1878. In 1850 branch dispensaries were started at Ujjain, Ratlām, Dhār, Dewās, Sailāna, Shājāpur, and Indore city. All States of any size now have properly constituted hospitals with branch dispensaries, while many smaller States have dispensaries. The number of hospitals and dispensaries has risen from 61 in 1881 to 74 in 1891, 107 in 1901, and 166 in 1904.

The chief hospitals are the Charitable Hospital in the Residency area at Indore, the Jayāji Rao Memorial Hospital at Gwalior, the Tukoji Rao Hospital at Indore, the Prince of Wales's Hospital and the Lady Lansdowne Hospital for Women in Bhopāl city, the Leper Asylum near Sehore, and the hospital at Rewah.

Vaccination. Vaccination is now carried on regularly in all States. The extent to which it is practised varies in different States, but though here and there prejudices against it exist, on the whole its beneficial effects are recognized. The total number of successful cases was 131,844 in 1891, 141,937 in 1901, and 169,055 in 1904, representing a proportion of 19 per 1,000 of population.

Quinine was made available for sale at all post offices in the Rājputāna Circle in 1898. In 1891, 3,855 grains were sold; in 1900–1, 23,403; and in 1903, 21,319. Sale of quinine.

The Gwalior and Central India Survey, commencing work in 1861, completed 19,729 square miles of survey on the one-inch scale by 1874. The sphere of operations lay north of the 24° parallel, bounded on the west by the Rājputāna Agency, and on the east by the Districts of Jālaun, Jhānsi, and Saugor, and comprised Datiā, and parts of Gwalior, Indore, Jaorā, Khilchipur, Rājgarh, and Tonk States. In 1862 a party was organized for the survey of Rewah and Bundelkhand. After the completion of 18,456 square miles on the 1-inch scale, it was transferred in 1871 to Bhopāl and Mālwā, and took up the survey of the country lying south of 24° N. and north of 22° 30′ E. and the Narbadā river. By 1882 an area of 23,562 square miles had been surveyed on the 1-inch scale, comprising the States of Bhopāl, Narsinghgarh, Dewās, Jaorā, Ratlām, with portions of Gwalior, Indore, Jhābua, Khilchipur, and Rājgarh. Between the years 1871 and 1872 the Khāndesh and Bombay Native States party completed 7,680 square miles of survey on the same scale of that portion of the Agency lying south of 22° 30′, bounded on the east by Nimār District and on the south and west by Khāndesh and the Rewā Kanthā Agency, embracing Barwānī and Jobat, with portions of Dhār, Indore, Gwalior, Dewās, and Alī Rājpur. During 1870–1 the Rājputāna survey party surveyed an area of 102 square miles of the small portion of Gwalior and Indore lying north of the parallel of 25° and east of the Beluch river, a tributary of the Banās. In 1884–5 the Gujarāt party surveyed on the 2-inch scale 337 square miles in Jhābua, Alī Rājpur, and Jobat, lying to the west of 74° 30′ E. and between the parallels of latitude 22° 30′ and 23° 15′. During the years 1855–7 and in 1860–2, 4,850 square miles of survey on the 1-inch scale was executed by a revenue survey party in the western portion of Bundelkhand, comprising the States of Orchhā, Charkhārī, and Samthar, and a number of smaller States falling in Hamīrpur District. A further area of 1,668 square miles, consisting of the Indurkhi and Daboh *parganas* of Jālaun District, and Karehra and Pachor in Jhānsi, ceded to Sindhia after the Mutiny in recognition of his services to Government, were surveyed on the 4-inch scale by a revenue survey party during 1852–5, 1856–7, and 1859–60. Besides these portions, many of the larger States have had internal surveys made for revenue Surveys[1].

[1] By Lieut.-Col. Fleming, I.A., Survey of India.

purposes. Most small States, however, have no accurate idea of the extent of their territories, a survey of the land actually under cultivation being all that is attempted, no measurements being made even of forest land.

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TABLE I.—DISTRIBUTION OF POPULATION IN CENTRAL INDIA, 1901

States, &c.	Area in square miles*.	Number of towns.	Number of villages.	Total Population.			Urban Population.			Persons per square mile in rural areas.
				Persons.	Males.	Females.	Persons.	Males.	Females.	
Western Sections.										
Gwalior	25,041	25	9,538	2,933,001	1,538,858	1,394,143	325,120	169,874	155,246	...
Indore	9,500	11	3,368	850,690	437,282	413,408	142,242	74,057	68,185	75
Bhopāl	6,859	5	3,073	665,961	333,084	332,877	95,832	48,664	47,168	83
Dhār	1,775	2	514	142,115	71,348	70,767	23,194	11,749	11,445	82
Dewās, Senior Branch	446	2	238	62,312	32,157	30,155	12,061	6,104	5,957	115
Dewās, Junior Branch	440	2	237	54,904	28,010	26,894	9,681	4,836	4,845	103
Jaorā	568	2	337	84,202	42,686	41,516	28,728	14,310	14,418	98
Eastern Sections.										
Orchhā	2,080	1	706	321,634	165,718	155,916	14,050	7,105	6,945	147
Datiā	911	3	455	173,759	90,350	83,409	34,056	17,305	16,751	155
Samthar	178	1	90	33,472	17,530	15,942	8,286	4,504	3,782	141
Pannā	2,492	1	1,008	192,986	97,091	95,895	11,346	5,702	5,644	73
Rewah	13,000	4	5,565	1,327,385	659,377	668,008	42,038	21,643	20,395	106
Both.										
Minor States and estates	14,105	20	7,445	1,667,896	854,011	813,885	212,772	113,788	98,984	...
Tonk (Rājputāna) portions in Central India	1,439	3	747	129,871	67,155	62,716	21,912	11,321	10,591	...
Total	78,834	80†	33,321	8,640,188	4,434,657	4,205,531	981,318	510,962	470,356	...
Deduct— Central India portions in Rājputāna	62	...	39	11,407	5,867	5,540	...	...	...	...
Total Central India	78,772	80	* 33,282	8,628,781	4,428,790	4,199,991	981,318	510,962	470,356	...

* Figures given in individual articles represent later and more accurate information than was available in 1901.

† The towns of Dewās and Sārangpur are owned jointly by the two branches of the Dewās State, and have been counted only once in the total.

TABLE II

STATISTICS OF AGRICULTURE IN CENTRAL INDIA

(In square miles)

	1902–3.
Total area	78,772
Total uncultivated area	52,033*
Cultivable, but not cultivated	17,320
Forest	15,222
Uncultivable	19,491
Total cultivated area	19,415*
Irrigated from wells and tanks	881
,, ,, other sources	259
Total irrigated area	1,140
Unirrigated area	18,275
Principal Crops.	
Rice	953
Wheat	2,274
Gram	2,302
Jowār	3,503
Bājra	111
Maize	682
Kodon	202
Other food-grains and pulses	2,794
Oilseeds	559
Sugar-cane	13
Poppy	237
Cotton	953
Tobacco	3
Miscellaneous	5,791
Total area cropped	20,377
Area double cropped	962

* Exclusive of *jāgīrs* in Gwalior and Indore, and minor Thākurāts, for which figures are not available.

NOTE.—The principal crops irrigated are poppy and sugar-cane in the western, and wheat, sugar-cane, and rice in the eastern section.

TABLE III

PRINCIPAL SOURCES OF ORDINARY REVENUE IN CENTRAL INDIA

(In thousands of rupees)

	For 1901-2.				For 1902-3.			
	Total.	Imperial.	Local funds.	Native States.	Total.	Imperial.	Local funds.	Native States.
Land revenue	2,35,30	12	...	2,35,18	2,31,24	14	...	2,31,10
Opium	81	...	...	81	6,08	...	...	6,08
Stamps	7,10	24	...	6,86	5,14	25	...	4,89
Excise	7,01	39	1	6,61	6,70	39	2	6,29
Customs	23,54	...	...	23,54	20,03	...	...	20,03
Tānka and tribute	8,12	2,26	...	5,86	12,49	4,79	...	7,70
Provincial rates	10	...	10	...	11	...	11	...
Assessed taxes	47,14	18	...	46,96	2,33	19	...	2,14
Forests	5,27	3	...	5,24	8,61	4	...	8,57
Interest	35	7	...	28	32,32	38	...	31,94
Registration	2	2	...	...	31	2	...	29
Other sources	83,33	19	13	83,01	1,09,59	21	14	1,09,24
Total	4,18,09	3,50	24	4,14,35	4,34,95	6,41	27	4,28,27

NOTE.—Besides the items given above, a considerable revenue, amounting to about 115 lakhs, is derived from export duty levied on opium at the Government scales. This is, however, credited in the accounts of Bombay.

TABLE IV

COLLEGES, SCHOOLS, AND SCHOLARS IN CENTRAL INDIA

	1901-2.			1902-3.		
	Number of institutions.	Scholars.		Number of institutions.	Scholars.	
		Males.	Females.		Males.	Females.
Public.						
Arts colleges	4	230	...	4	254	...
Professional colleges	...	...	...	...	...	...
Secondary schools—						
Upper (High)	19	2,696	...	19	3,026	...
Lower (Middle)	30	1,187	...	41	6,333	87
Primary schools—						
Upper	185	9,772	475	255	15,713	519
Lower	500	21,428	862	526	26,452	787
Training schools	...	...	...	...	...	...
Other special schools	151	18,218	70	17	754	140
Private.						
Advanced	3	132	...	7	243	...
Elementary	98	3,363	160	121	3,419	153
Rote	23	364	18	67	870	7
Total	1,013	57,390	1,585	1,057	57,064	1,693

TABLE V

STATISTICS OF MEDICAL INSTITUTIONS IN CENTRAL INDIA

	1901.	1902.	1903.
Hospitals, &c.			
Number of civil hospitals and dispensaries	107	118	157
Average daily number of—			
(*a*) In-patients	(no return)	852	821
(*b*) Out-patients	8,161	8,668	8,473
Income from—			
(*a*) State payments . . . Rs.	7,127	16,238	26,203
(*b*) Local and municipal payments . . . Rs.	1,34,714	74,828	11,908
(*c*) Fees, endowments, and other sources . . . Rs.	13,697	2,06,984	2,99,530
Expenditure on—			
(*a*) Establishment . . . Rs.	1,31,991	1,51,522	1,61,238
(*b*) Medicines . . . Rs.	...	1,20,369	1,29,374
Vaccination.			
Population among whom vaccination was carried on	8,628,781	8,628,781	8,628,781
Number of successful operations	141,937	158,832	154,250
Ratio per 1,000 of population	16.44	18.40	17.87
Total expenditure on vaccination Rs.	27,146	23,266	22,146
Cost per successful case . . Rs.	0-3-1	0-2-4	0-2-3

TRIBES, RIVERS, MOUNTAINS, ETC.

Bhīl Tribes, The.—The name Bhilla seems to occur for the first time about A. D. 600. It is supposed to be derived from the Dravidian word for a bow, which is the characteristic weapon of the tribe known as Bhīl. The Bhīls seem to be the 'Pygmies' of Ctesias (400 B.C.), and the *Poulindai* and *Phyllitae* of Ptolemy (A. D. 150); but the name by which they are at present known cannot be traced far back in Sanskrit literature. The Pulinda tribe is mentioned in the Aitareya Brāhmana and in the edicts of Asoka, but its identification with the Bhīls rests on much later authorities. The Bhīls are often mentioned as foes or allies in the history of Anhilvāda, and they preceded the Musalmāns, both at Ahmadābād and Chāmpāner. To this day it is necessary to the recognition of certain Rājput chiefs that they should be marked on the brow with a Bhīl's blood. In unsettled times the Bhīls were bold and crafty robbers, and the Marāthās treated them with great harshness. The first step to their reclamation was the formation of the Bhīl agencies in the Khāndesh District of the Bombay Presidency in 1825.

Origin and meaning of the name.

The home of the Bhīls is the hilly country between Abu and Asīrgarh, from which they have spread westward and southward into the plains of Gujarāt and the northern Deccan, and lately, under pressure of famine, even to Sind. The Bhīls have been settled in this part of India from time immemorial. They are found in considerable numbers only in the Bombay Presidency, Rājputāna, and Central India. At the Census of 1901 the Bhīls numbered 1,198,843, distributed as follows:—

Geographical distribution.

Bombay	569,842
Rājputāna	339,786
Central India	206,934
Elsewhere	82,281

Some of the Bhīl clans have advanced a claim to be considered as Rājputs, but it is only within the last eighty years that the settlement and opening up of the country has tended strongly to merge them in the general Hindu population. It is not easy to describe a tribe that includes every stage of

General characteristics.

civilization, from the wild hunter of the hills to the orderly and hard-working peasant of the lowlands. A further difficulty arises from the fact that the name Bhīl is often given to half-wild tribes, such as the Chodhrās, Dhānkās, Dhodias, Kāthodis, Konknās, and Vārlis, who do not seem to be true Bhīls. The typical Bhīl is small, dark, broad-nosed, and ugly, but well built and active. The men wear a cloth round their long hair, another round their waist, and a third as a wrap, and carry a bow and arrows or an axe. The women dress like low-class Hindus, but plait their hair in three tails, and wear large numbers of brass or tin rings on their arms and legs. They live in huts of wattle-and-daub surrounded by a bamboo fence, each standing by itself on high ground. Each settlement has a hereditary headman (*gamti*), who is under the chief (*naik*) of the district, to whom all owe military service. When necessity arises, they are gathered by a peculiar shrill cry known as *kulki*. Scattered over all these local divisions are more than 40 *kūls* or exogamous clans, each of which has a totem tree or animal. The true Bhīls do not appear to have any endogamous sub-tribes, though such seem to have arisen in Khāndesh owing to difference of dialect, the adoption of Hindu customs in the matter of food, or conversion to Islām. Whether the Bhīls ever possessed any language of their own is unknown. At present they all speak a mixed dialect of Gujarātī and Rājasthānī, with some borrowing from Marāthī, and a slight admixture of Mundā words.

Bombay. The Bhīls are hunters and woodmen, but most now grow a little rice or maize to eke out their diet of game, roots, and fruits, and keep goats and fowls for feasts and sacrifices. In times of difficulty, they will eat beef, but not the horse, rat, snake, or monkey. They are truthful and honest, but thriftless, excitable, and given to drink. They pay no respect to Brāhmans or to the Hindu gods, except Devī, nor do they build temples. They reverence and swear by the moon (Bārbij), but chiefly worship Vāghdeo the 'Tiger-god' and ghosts, for which every settlement has its *devasthān* or god-yard with wooden benches for the ghosts to perch on. Here they offer goats and cocks with much feasting and drinking, and dedicate earthen horses and tigers in fulfilment of a vow. They have mediums called *badva*, of their own caste, whose business it is to find the spirit or the witch that has caused any calamity. Witches are detected by swinging the suspected woman from a tree or by throwing her into a stream. Each group of villages has a *dholi* or bard, who supplies music at weddings and funerals,

and keeps the genealogies of the leading Bhīls. Each village also has a *rāval*, whose chief duty is to officiate at a funeral feast (*kaita*). They celebrate the Holī at the spring equinox with feasting and drinking, at which every man of the village must be present. At this festival fire-walking is practised in fulfilment of vows, and a sort of mock fight takes place between men and women. The Dasahra or autumn equinox and the Divāli are kept with dance, song, and feasting. In the month of Shrāvan a stone representing the small-pox goddess is worshipped, and the first of the young grass is cut, with feasting in the god-yard. The harvest (October–November) is marked by a feast in honour of Bābādeo, the 'Father-god,' who has a special seat at Deogarh Bāriya in the Rewā Kāntha Agency, where the Badvas resort for a month in every twelfth year. Occasional sacrifices known as *in* or *jatar* are offered to stay an epidemic. Another method is to pass on a scapegoat and a toy-cart, into which the disease has been charmed, from village to village. The women steal and kill a buffalo from the next village as a charm for rain. The chief domestic rites take place at marriage and death. Marriage is commonly between adults, and may be arranged either by them or by their parents. There is a sort of Gretna Green at Posina in Mahī Kāntha. Betrothal is sealed with draughts of liquor. A bride price is usual, but may be paid off by personal service for a term of years, during which husband and wife are allowed to live together. Sexual licence before marriage is connived at, and the marriage tie is loose; not only is divorce or second marriage easy for the husband, but a wife may live with any other man who is willing to keep her and to repay to her husband his marriage expenses. Widow marriage is common, especially with the husband's younger brother. The dead are disposed of either by burning or by burial. The former method is the commoner, but the latter seems the more primitive, and is always employed in the case of young children or those who have died of small-pox. Cooked food is placed on the bier and left half-way to the burning or burial ground. In case of burial the head is laid to the south and food put in the mouth. The grave of a chief is opened after two months and the face of the dead man painted with red lead, after which the grave is again closed. A stone carved with a human figure on horseback is set up in the god-yard to the memory of any leading Bhīl. A death-dinner (*kaita*) takes place as soon after the death as the family can afford it, the guests sometimes numbering two or three thousand. Throughout the feast the *rāval*

sings songs, and offerings are made to a small brazen horse which is held on a salver by the chief mourner, and is the vehicle for the ghost of the dead man. The Bhīls believe firmly in omens, witchcraft, and the evil eye, to which last they trace most cases of sickness.

Central India. In Central India there are more than 100 exogamous divisions of the Bhīls. They may in theory marry freely outside the exogamous section, but in practice the Mānpur and Sātpurā Bhīls rarely intermarry. Tattooing is common, but the sept totem may not be represented. The hereditary headman is known as the *tarvi*. When performing the death ceremony, he wears a *janeo*, made of coarse thread. This is the only occasion on which the sacred thread is worn. The Bhīls here seldom eat beef.

Rājputāna. In Rājputāna the Bhīls differ little from the main body of the tribe found within the limits of the Bombay Presidency. They are most numerous in the south and south-west, but are found everywhere except in the eastern States. In 1901 they numbered 339,786, of whom 66 per cent. were in Mewār and Bānswāra. The practice of marking the brow of a new Rājput chief, alluded to above, was formerly followed in Mewār, Dungarpur, and Bānswāra, but fell into desuetude in the fifteenth century. The reclamation of the Rājputāna Bhīls was contemporaneous with the formation of the Khāndesh Bhīl agencies, and was followed sixteen years later by the establishment of the Mewār Bhīl Corps, which was one of the few native regiments in Rājputāna that stood by their British officers during the Mutiny. Service in the Mewār Bhīl Corps is now so popular that the supply of recruits largely exceeds the demand. The Mewār Bhīls consider themselves superior to the Central Indian Bhīls, and will neither eat nor intermarry with them. With the Gujārat Bhīls, on the other hand, intermarriage is permitted.

The Bhilāla. The Bhilāla, or mixed Bhīl and Rājput tribes, numbered 144,423 in 1901, being found for the most part within the limits of Central India, in the States of the Bhopāwar Agency. The higher classes of Bhilālas differ in no essential points from Hindus of the lower orders, on whom, however, they profess to look down. They have neither the simplicity nor the truthfulness of the pure Bhīl. They are the local aristocracy of the Vindhyas, and the so-called Bhūmiā landowners in Bhopāwar are all of this class, the Rājā of Onkār Māndhāta in the Central Provinces being regarded as their leading representative. In Central India the Bhilālas consist of two main groups,

the Badi and Chhoti, which do not intermarry, but are divided into numerous exogamous septs. They eat flesh, except beef, but their usual food is millet bread and jungle produce, with *rabri* or Indian corn boiled in butter-milk. Like the Bhīls, they are firm believers in omens and witchcraft. Their most sacred oath is by Rewā *māta*, the tutelary goddess of the Narbadā river.

Vindhya Hills (*Ouindion* of Ptolemy).—A range of hills separating the Gangetic basin from the Deccan, and forming a well-marked chain across the centre of India. The name was formerly used in an indefinite manner to include the Sātpurā Hills south of the Narbadā, but is now restricted to the ranges north of that river. The Vindhyas do not form a range of hills in the proper geological sense of the term, that is, possessing a definite axis of elevation or lying along an anticlinal or synclinal ridge. The range to the north of the Narbadā, and its eastern continuation the Kaimur to the north of the Son valley, are merely the southern scarps of the plateau comprising the country known as Mālwā and Bundelkhand. The features of the Vindhyas are due to sub-aerial denudation, and the hills constitute a dividing line left undenuded between different drainage areas. From a geographical point of view the Vindhyan range may be regarded as extending from Jobat (22° 27′ N. and 74° 35′ E.) in Gujarāt on the west to Sasarām (24° 57′ N. and 84° 2′ E.) in the south-western corner of Bihār on the east, with a total length of nearly 700 miles. Throughout the whole length as thus defined the range constitutes the southern escarpment of a plateau. The Rājmahāl hills, extending from Sasarām to Rājmahāl and forming the northern escarpment of the Hazāribāgh highlands, cannot be correctly considered as a part of the Vindhyas.

Geographical extent and position.

The range commencing in Gujarāt crosses the Central India Agency from Jhābua State in the west, and defines the southern boundary of the Saugor and Damoh Districts of the Central Provinces. From here the KAIMUR branch of the range runs through Baghelkhand or Rewah and the United Provinces into Bihār. The Kaimur Hills rise like a wall to the north of the Son valley, and north of them a succession of short parallel ridges and deep ravines extends for about 50 miles. At Amarkantak the Vindhyas touch the Sātpurā Hills at the source of the Narbadā. Westward from Jubbulpore District they form the northern boundary of the valley of that river. Their appearance here is very distinctive, presenting an almost uninterrupted series of headlands with projecting promontories and

Orographical features.

receding bays like a weather-beaten coast-line. In places the Narbadā washes the base of the rocks for miles, while elsewhere they recede and are seen from the river only as a far-off outline with the plains of Bhopāl or Indore spread out below them. The rocks are sandstone of a pinkish colour and lie in horizontal slabs, which commonly testify to their origin by curious ripple marks plainly formed by the lapping of water on a sandy shore. To the north of this escarpment lies the Bundelkhand or Mālwā plateau, with a length of about 250 miles and a width at its broadest part of about 225 miles. The plateau is undulating and is traversed by small ranges of hills, all of which are considered to belong to the Vindhyan system.

Outlying ranges.

The most northerly of these minor ranges, called the Bindhāchal, cuts across the Jhānsi, Bāndā, Allahābād, and Mirzāpur Districts of the United Provinces, nowhere rising above 2,000 feet. The range presents the appearance of a series of plateaux, each sloping gently upward from south to north, and ending abruptly in the steep scarp which is characteristic of these hills. Many outlying isolated hills are found in these Districts standing out on the plains beyond the farthest scarp. One small hill, called Pabhosā, stands on the left bank of the Jumna, the only rock found in the Doāb. The Bhānrer or Pannā hills form the south-eastern face of the Vindhyan escarpment, and bound the south of Saugor and Damoh Districts and the north of Maihar State in continuation of the Kaimur, thus being a part of the main range. They run from north-west to south-east for about 120 miles. Their highest peak is that of Kalumar (2,544 feet). Two other branches of the range lie in Mālwā, starting respectively near Bhīlsa and Jhābuā with a northerly direction, and bounding the plateau to the east and west.

Elevation and drainage.

The general elevation of the Vindhyan range is from 1,500 to 2,000 feet, and it contains a few peaks above 3,000, none of which is of any special importance. The range forms with the Sātpurās the watershed of the centre of India, containing the sources of the Chambal, Betwā, Sonār, Dhasān, and Ken rivers, besides others of less importance. The Son and Narbadā rise at Amarkantak, where the Vindhyan and Sātpurā ranges join. The rivers generally rise near the southern escarpment and flow north and north-east.

Geological formation.

Geologically, the hills are formed principally of great massive sandstones of varying consistency, alternating with softer flags and shales, the whole formation covering an area not greatly

inferior to that of England. The range has given its name to the Vindhyan system of geological nomenclature. Over a great part of the Mālwā plateau the sandstone is covered by the overflowing Deccan trap, while from Ginnurgarh fort in Bhopāl to near Jobat the range itself is of basaltic formation, and the last 60 miles to the west from Jobat to near Jambhughorā consist of metamorphic rocks. In the north the underlying gneiss is exposed in a great gulf-like expanse. Economically, the Vindhyan rocks are of considerable value, the sandstone being an excellent building material which has been extensively used for centuries; the Buddhist topes of Sānchī and Bhārhut, the eleventh-century temples of Khajrāho, the fifteenth-century palaces of Gwalior, and numerous large forts at all important positions on the plateau having been constructed of this material. At Nāgod and other places limestone is found in some quantity, the pretty coralline variety, extracted from the Bāgh cretaceous beds, having been extensively employed in the palaces and tombs at Māndū; and at Pannā, in the conglomerate which underlies the shales, diamonds are met with, though none of any great value is known to have been extracted. Manganese, iron, and asbestos are also found in various parts of the range. The lofty flat-topped hills and bold scarps which are such a marked feature of this range were early recognized as ideal sites for fortresses; and, besides the historical strongholds of Gwalior, Narwar, Chanderī, Māndū, Ajaigarh, and Bāndhogarh, the hills are studded with the ruined castles of marauding Girāsia and Bundelā chiefs.

Forests. The hills are generally covered with a stunted forest growth of the species found in the dry forests of Central India. Teak occurs only in patches and is of small size, while the forests are generally noticeable for their poverty in valuable timbers.

Mythological associations. The term Vindhya in Sanskrit signifies 'a hunter'; and the range occupies a considerable place in the mythology of India, as the demarcating line between the Madhya Desa or 'middle land' of the Sanskrit invaders and the non-Aryan Deccan. The Vindhyas are personified in Sanskrit literature, where they appear as a jealous monarch, the rival of king Himālaya, who called upon the sun to revolve round his throne as he did round the peak Meru. When the sun refused, the mountain began to rear its head to obstruct that luminary, and to tower above Himālaya and Meru. The gods invoked the aid of Agastya, the spiritual guide of Vindhya. This sage called upon the Vindhya mountain to bow down before him, and afford

him an easy passage to and from the South. It obeyed and Agastya passed over. But he never returned, and so the mountain remains to the present day in its humbled condition, far inferior to the Himālaya. Another legend is that when Lakshmana, the brother of Rāma, was wounded in Ceylon by the king of the demons, he wished for the leaves of a plant which grew in the Himālayas to apply them to his wound. Hanumān, the monkey-god, was sent to get it, and not knowing which plant it was, he took up a part of the Himālayas and carried them to Ceylon. He happened to drop a portion of his load on the way, and from this the Vindhyan Hills were formed.

Kaimur Hills. — The eastern portion of the Vindhyan range, commencing near Katangī in the Jubbulpore District of the Central Provinces (23° 26′ N. and 79° 48′ E.). It runs a little north of east for more than 300 miles to Sasarām in Bihār (24° 57′ N. and 84° 2′ E.). The range, after traversing the north of Jubbulpore District and the south-east of Maihar State, turns to the east and runs through Rewah territory, separating the valleys of the Son and Tons rivers, and continues into Mirzāpur District of the United Provinces and Shāhābād in Bengal. Its maximum width is 50 miles. In the Central Provinces the appearance of the range is very distinctive. The rock formation is metamorphic and the strata have been upheaved into an almost vertical position, giving the range the appearance of a sharp ridge. In places the range almost disappears, being marked only by a low rocky chain, and in this portion it never rises more than a few hundred feet above the plain. The range enters Central India at Jukehi in Maihar State (23° 29′ N. and 80° 27′ E.), and runs for 150 miles in a north-easterly direction, forming the northern wall of the Son valley and overhanging the river in a long bold scarp of sandstone rock, from which near Govindgarh a branch turns off to the north-west. The range here attains an elevation of a little over 2,000 feet. In Mirzāpur the height of the range decreases in the centre to rise again to over 2,000 feet at the rock of Bijaigarh with its ancient fort. Interesting relics of prehistoric man have been found in the caves and rock-shelters of the hills here, in the form of rude drawings and stone implements. In Shāhābād District the summit of the hills consists of a series of saucer-shaped valleys, each a few miles in diameter, containing a deposit of rich vegetable mould in the centre and producing the finest crops. The general height of the plateau is here 1,500 feet above

sea-level. The sides are precipitous, but there are several passes, some of which are practicable for beasts of burden. The ruined fort of ROHTĀS is situated on these hills. The rocks throughout consist principally of sandstones and shales.

Sātpurās (or Satpurās).—A range of hills in the centre of India. The name, which is modern, originally belonged only to the hills which divide the Narbadā and Tāpti valleys in Nimār (Central Provinces), and which were styled the *sātputra* or 'seven sons' of the Vindhyan mountains. Another derivation is from *sātpurā* ('seven folds'), referring to the numerous parallel ridges of the range. The term Sātpurās is now, however, customarily applied to the whole range which, commencing at Amarkantak in Rewah, Central India (22° 41′ N. and 81° 48′ E.), runs south of the Narbadā river nearly down to the western coast. The Sātpurās are sometimes, but incorrectly, included under the VINDHYA range. Taking Amarkantak as the eastern boundary, the Sātpurās extend from east to west for about 600 miles, and in their greatest width, where they stretch down to Berār, exceed 100 miles from north to south. The shape of the range is almost triangular. From Amarkantak an outer ridge (see MAIKALA) runs south-west for about 100 miles to the Sāletekri hills in Bālāghāt District (Central Provinces), thus forming as it were the head of the range which, shrinking as it proceeds westward from a broad table-land to two parallel ridges, ends, so far as the Central Provinces are concerned, at the famous hill fortress of ASĪRGARH. Beyond this point the Rājpīpla hills, which separate the valley of the Narbadā from that of the Tāpti, complete the chain as far as the Western Ghāts. On the table-land comprised between the northern and southern faces of the range are situated the Central Provinces Districts of Mandlā, part of Bālāghāt, Seonī, Chhindwāra, and Betūl. Geographical position.

The superficial stratum covering the main Sātpurā range is trappean, but in parts of the Central Provinces crystalline rocks are uppermost, and over the Pachmarhī hills sandstone is also uncovered. In Mandlā the higher peaks are capped with laterite. On the north and south the approaches to the Sātpurās are marked as far west as Turanmāl by low lines of foot-hills. These are succeeded by the steep slopes leading up to the summit of the plateau, traversed in all directions by narrow deep ravines, hollowed out by the action of the streams and rivers, and covered throughout their extent with forest. Geological formation.

Portions of the Sātpurā plateau consist, as in Mandlā and the north of Chhindwāra, of a rugged mass of hills hurled Features of the plateau.

together by volcanic action. But the greater part is an undulating table-land, a succession of bare stony ridges and narrow fertile valleys, into which the soil has been deposited by drainage. In a few level tracts, as in the valleys of the Māchna and Sāmpna near Betūl, and the open plain between Seonī and Chhindwāra, there are extensive areas of productive land. Scattered over the plateau, isolated flat-topped hills rise abruptly from the plain. The scenery of the northern and southern hills, as observed from the roads which traverse them, is of remarkable beauty. The drainage of the Sātpurās is carried off on the north by the Narbadā, and on the south by the Waingangā, Wardhā, and Tāpti, all of which have their source in these hills.

Height. The highest peaks are contained in the northern range, rising abruptly from the valley of the Narbadā, and generally sloping down to the plateau, but towards the west the southern range has the greater elevation. Another noticeable feature is a number of small table-lands lying among the hills at a greater height than the bulk of the plateau. Of these PACHMARHĪ (3,530 feet) and CHIKALDA in Berār (3,664 feet) have been formed into hill stations: while Raigarh (2,200 feet) in Bālāghāt District and Khāmla in Betūl (3,800 feet) are famous grazing and breeding grounds for cattle. Dhūpgarh (4,454 feet) is the highest point on the range, and there are a few others of over 4,000 feet. Among the peaks that rise from 3,000 to 3,800 feet above sea-level, the grandest is TURANMĀL (Bombay Presidency), a long, rather narrow, table-land, 3,300 feet above the sea and about 16 square miles in area. West of this the mountainous land presents a wall-like appearance towards both the Narbadā on the north and the Tāpti on the south. On the eastern side the Tāsdin Vali (Central India) commands a magnificent view of the surrounding country. The general height of the plateau is about 2,000 feet.

Forests. The hills and slopes are clothed with forest extending over some thousands of square miles; but much of this is of little value, owing to unrestricted fellings prior to the adoption of a system of conservancy, and to the shifting cultivation practised by the aboriginal tribes, which led to patches being annually cleared and burnt down. The most valuable forests are those of *sāl* (*Shorea robusta*) on the eastern hills, and teak on the west.

Hill tribes. The Sātpurā hills have formed in the past a refuge for aboriginal or Dravidian tribes driven out of the plains by the advance of Hindu civilization. Here they retired, and occupied

the stony and barren slopes which the new settlers, with the rich lowlands at their disposal, disdained to cultivate; and here they still rear their light rains crops of millets which are scarcely more than grass, barely tickling the soil with the plough, and eking out a scanty subsistence with the roots and fruits of the forests, and the pursuit of game. The BAIGĀS, the wildest of these tribes, have even now scarcely attained to the rudiments of cultivation, but the GONDS, the KORKŪS, and the BHĪLS have made some progress by contact with their Hindu neighbours.

Communications. The open plateau has for two or three centuries been peopled by Hindu immigrants; but it is only in the last fifty years that travelling has been rendered safe and easy, by the construction of metalled roads winding up the steep passes, and enabling wheeled traffic to pass over the heavy land of the valleys. Till then such trade as existed was conducted by nomad Banjārās on pack-bullocks. The first railway across the Sātpurā plateau, a narrow-gauge extension of the Bengal-Nāgpur line from Gondiā to Jubbulpore, has recently been opened. The Great Indian Peninsula Railway, from Bombay to Jubbulpore, runs through a breach in the range just east of Asīrgarh, while the Bombay-Agra road crosses farther to the west.

Maikala (or *Mekala*).—A range of hills in the Central Provinces and Central India, lying between 21° 11′ and 22° 40′ N. and 80° 46′ and 81° 46′ E. It is the connecting link between the great hill systems of the VINDHYAS and SĀTPURĀS, forming respectively the northern and southern walls of the Narbadā valley. Starting in the Khairāgarh State of the Central Provinces, the range runs in a general south-easterly direction for the first 46 miles in British territory, and then entering the Sohāgpur *pargana* of Rewah State, terminates 84 miles farther at AMARKANTAK, one of the most sacred places in India, where the source of the Narbadā river is situated. Unlike the two great ranges which it connects, the Maikala forms a broad plateau of 880 square miles in extent, mostly forest country inhabited by Gonds. The elevation of the range does not ordinarily exceed 2,000 feet, but the Lāpha hill, which is a detached peak belonging to it, rises to 3,500 feet. The range is best known for the magnificent forests of *sāl* (*Shorea robusta*), which clothe its heights in many places. These are mainly situated in *zamīndāri* estates or those of Feudatory chiefs and hence are not subject to any strict system of conservation, and have been much damaged by indiscriminate fellings. The hills are mentioned in ancient Hindu literature as the place of Maikala Rishi's penance, though Vyāsa, Bhrigu,

Agastya, and other sages are also credited with having meditated in the forests. Their greatest claim to sanctity lies, however, in the presence upon them of the sources of the Narbadā and Son rivers. The Mārkandeya Purāna relates how, when Siva called successively on all the mountains of India to find a home for the Narbadā, only Maikala offered to receive her, thus gaining undying fame; and hence the Narbadā is often called Maikala-Kanyā or 'daughter of Maikala.' The Mahānadī and Johillā, as well as many minor streams, also have their sources in these hills. Local tradition relates that in the fourth and fifth centuries A.D., during the Gupta rule, this plateau was highly populated; and the Rāmāyana and the Purānas mention the Mekhalās as a tribe of the Vindhya range, the former work placing them next the Utkalas or people of Orissa. The Rewah State has lately begun to open up the plateau. Iron ore is met with in some quantity, and is still worked at about twenty villages to supply the local demand.

Chambal.—A river of Central India and Rājputāna, and one of the chief tributaries of the Jumna. It rises in the Indore State, about 9 miles south-west of Mhow cantonment, in the Janapao hill, 2,019 feet above the sea, in 22° 27′ N. and 75° 31′ E. Thence it flows down the northern slopes of the Vindhyan range, with a northward course generally, through Gwalior, Indore, and Sītāmau States, and skirts Jhālawār, entering Rājputāna at Chaurāsgarh, 195 miles from its source. It receives many tributaries in Central India, the chief being the Chamblā and the Siprā, both of which rise in the Vindhyan mountains. In Rājputāna the Chambal breaks through a scarp of the Patār plateau, the bed getting narrower and narrower, and after a winding course of 30 miles it receives the Bāmani at Bhainsrorgarh. Some three miles above the latter place are the well-known cascades or *chūlis*, the chief of which has an estimated fall of 60 feet. Here whirlpools are formed in huge caverns, 30 and 40 feet in depth, between some of which there is communication underground. Continuing north-east the river forms for a short distance the boundary between Būndi and Kotah; and near Kotah city it is a broad sluggish stream, very blue in colour, flowing between magnificent overhanging cliffs and rocks rising sheer out of the water, covered with trees and thick brushwood and famous as game preserves. At the city there is a pontoon bridge, replaced by a ferry during the rains in consequence of the high and sudden floods to which the river is subject. Lower down, the Chambal again forms the boundary between Kotah and Būndi, and on its left

bank is the interesting old village of Keshorai Pātan. The character of the scenery now alters completely. Above Kotah the neighbouring country is all precipitous rock, with wild glens and gullies and thick tangled overhanging brushwood, while below Pātan there are gently sloping banks, occasionally very picturesquely wooded and much intersected by channels. Continuing north-east the river is joined by the KĀLĪ SIND from the south and the Mej from the west, while lower down, where the frontiers of Jaipur, Kotah, and Gwalior meet, the PĀRBATI flows into it. The Chambal then forms the boundary between Jaipur, Karauli, and Dholpur on the one side and Gwalior on the other. From Jaipur territory it receives the BANĀS and, flowing under an irregular lofty wall of rock along the whole southern border of Karauli, it emerges into the open country south of Dholpur town. Here it is, during the dry weather, a sluggish stream 300 yards wide and 170 feet below the level of the surrounding country; but in the rains it generally rises about 70 feet, and in extreme floods nearly 100 feet above summer level. The breadth then increases to more than 1,000 yards, and the stream runs at the rate of $5\frac{1}{2}$ miles an hour. The banks are intersected by a labyrinth of ravines, some of which are 90 feet deep and run back inland for a distance of three miles. At Rājghāt, three miles south of Dholpur town on the high road between Agra and Bombay, a bridge of boats is kept up between November and June, while a large ferry-boat plies during the rest of the year. A little to the east of this *ghāt* the river is crossed by a fine railway bridge of thirteen spans. After forming the boundary between the State of Gwalior and Agra and Etāwah Districts in the United Provinces, the Chambal crosses the latter, and falls into the Jumna 25 miles south-west of Etāwah town. After the two rivers have united, the crystal current of the Chambal may be distinguished for some distance from the muddy waters of the main stream. The total length of the river is about 650 miles, though the distance from its source to its junction with the Jumna is only 330 miles in a straight line. The Chambal is identified with the Charmwati of Sanskrit writers.

Siprā.—River of Central India, also called Kshiprā, or Avantī *nadī*, chiefly important for the sanctity attaching to it. The Siprā rises in Mālwā, its nominal source being on the Kokrī Bardī hill, 12 miles south-east of Indore near the small village of Ujeni (22° 31′ N. and 76° E.), which gains importance locally from its connexion with the sacred stream. The river flows in a general north-westerly direction, taking,

however, a very sinuous course, so that the road from Mhow to Mehidpur crosses it three times within a distance of 26 miles. Most of its course lies over the broad rolling Mālwā downs, between low banks, which admit of its waters being used for irrigation, but between Mehidpur and Alot it is hemmed in by high rocky banks. After flowing 54 miles from its source, it winds past the sacred city of Ujjain, with its many *ghāts* and temples and the famous water palace of Kāliādeh, passing 30 miles farther north by the town of Mehidpur; and after a course of 120 miles through the territories of Indore, Dewās, and Gwalior, it finally enters the Chambal near Kālu-Kherī village at 23° 53′ N. and 75° 31′ E. Every mile of the river is marked by sacred spots, the reputed haunts of Rishis, or the scenes of miraculous incidents, around which a whole forest of tale and legend has grown up. The river itself is said to have sprung from the blood of Vishnu, and, as in Abul Fazl's day, is still believed to flow with milk at certain periods. The bed is throughout formed of hard basaltic trap, affording for the most part but a shallow channel to the stream, which rises in the rains to a considerable height, often causing much damage to neighbouring villages. In the hot season it ceases to flow entirely, though deep pools exist here and there throughout the year. The only affluents of importance are the Khān, which, rising about 7 miles south of Indore and flowing through the Residency and city, finally joins the Siprā at Gotrā village; and the Gambhīr, a large stream which joins it at Murlā Mer, and is bridged by the Ujjain-Nāgda line near Aslaoda and by the Rājputāna-Mālwā Railway near Fatehābād.

Kālī Sind.—Tributary of the CHAMBAL, draining part of Central India and Rājputāna. It rises in the Vindhyas in 22° 36′ N. and 76° 25′ E., at the village of Barjhirī, and flows for about 180 miles through the Gwalior, Dewās, Narsinghgarh, and Indore States in Central India, after which it traverses Kotah and Jhālawār in Rājputāna, piercing the Mukandwāra hills near Gāgraun, and falls into the Chambal, 225 miles from its source, near the village of Pīpara in Kotah State (25° 32′ N. and 76° 19′ E.). Its principal tributaries are the Lakundar in Central India, and the Pārwān, Ujar, and Ahu in Rājputāna. Though a perennial stream, the volume of water is small except in the rains, and several roads cross the river by causeways. The Ujjain-Bhopāl Railway, however, passes over a bridge near the Kālī Sind station. Water for irrigation is raised from its bed in the upper part of its course, but lower down the banks become too steep. The river is frequently referred to in

Sanskrit literature, and is mentioned by Abul Fazl as one of the principal rivers of Mālwā. Sārangpur and Gāgraun are the principal places on its banks. It is probable that Kālī ('black') Sind derives its name from the prevalence of black basalt in its bed.

Pārbati.—A tributary of the CHAMBAL, draining part of Central India and Rājputāna. Rising in the Vindhyas, in 22° 52′ N. and 76° 39′ E., at the village of Makgardha, it flows in a northerly direction either through or along the borders of the States of Bhopāl, Gwalior, Narsinghgarh, and Rājgarh in Central India, and Tonk and Kotah in Rājputāna. After a course of 220 miles it joins the Chambal at Pāli *ghāt* in the north-east corner of Kotah (25° 51′ N. and 76° 37′ E.). Below Narsinghgarh the Pārbati is a river of considerable size, the bed in parts of its course being nearly two miles broad. For about eight months the stream is continuous, the volume being very great during the rains; but for the rest of the year, except in deep reaches and pools, the bed is dry. The falls at Gugor are extremely picturesque, when the river is in flood. The Sīp, Sarāri, and Parang from the east, and the Andherī from the west, are the only tributaries of importance. Two railways, the Bhopāl-Ujjain and the Gūna-Bīna-Bāran, cross the Pārbati. At Atru, in Kotah State, near the confluence of the Andherī, a dam has been constructed, and the water thus stored ordinarily supplies about 7,000 acres in Kotah.

Sind.—One of the largest rivers of Central India, flowing in a general north-easterly direction for 250 miles through the Agency, till it enters the United Provinces near Jagmānpur (26° 24′ N. and 79° 12′ E.), finally joining the Jumnā about 10 miles farther north. The origin of the name is not known, but a river called the Sindhu is mentioned in the Vishnu Purāna, together with the Dhasān, which is probably this stream.

Cunningham wished to identify it with the Sindhu mentioned in Bhavabhūti's play of *Mālatī Mādhava*, taking the Pārā, Lavanā or Lun, and Madhumatī to be the Pārvatī, Nun, and Māhuar, which are tributaries of this stream. Its nominal source is a tank 1,780 feet above the sea-level, situated in the village of Nainwās (24° N. and 77° 31′ E.) in the Sironj *pargana* of Tonk State. It first flows for 20 miles through Tonk, being crossed by the Guna-Bīnā section of the Great Indian Peninsula Railway near Pagāra. The Sind then enters Gwalior, which it does not again quit during its course in the Agency, forming the boundary between that State and

Datiā during the more northern part of its course. For the first 130 miles the Sind is a stream of very moderate dimensions, but at Narwar it commences to widen and rapidly develops into a large river. It is fed by numerous affluents. The Pārvatī and Māhuar join it, on its west and east banks, respectively, near Parwai; 10 miles north of this place the Nun enters, close to the spot where the Agra-Jhānsi branch of the Great Indian Peninsula Railway, and the Agra-Jhānsi road, cross the river. The latter is served by a temporary wooden bridge during eight months of the year. The Saon and Besli enter 70 miles farther north, and the Kunwārī and Pahūj, two large streams, 22 miles above them. The Sind has a continuous stream during the whole year throughout most of its course, but, owing to its high rocky banks, it is, as a rule, quite unsuited for irrigation purposes. In the rains it is apt to rise with great suddenness, often causing serious floods. Between Kolāras and Narwar the river flows through the most picturesque scenery, winding in and out among hills covered with thick tree-jungle down to the water's edge.

Betwā (*Vetravatī*, or 'containing canes').—A large river of Northern India. It rises in Bhopāl State at the village of Kumrī (22° 55′ N. and 77° 43′ E.), and flows in a generally north-eastern direction; after a course of about 50 miles in Bhopāl it enters Gwalior territory near Bhīlsa. It first touches the United Provinces in the south-west corner of the Lalitpur *tahsīl* of Jhānsi District, and flows north and north-east, forming the boundary between that District and the Gwalior State. It then crosses the District obliquely, traverses part of the Orchhā State, and flows for some distance between Jālaun on the north and Jhānsi and Hamīrpur on the south, falling into the Jumna, after a course of about 190 miles in the United Provinces, close to the town of Hamīrpur. In the upper part of its course the Betwā flows over the Vindhya sandstone, crossed by veins of quartz which break it up into beautiful cascades. At DEOGARH it flows in a magnificent sweep below a steep sandstone cliff on the eastern bank, surmounted by a ruined fort. Below Jhānsi its bed is granite for about 16 miles till it reaches the alluvial plain. It is nowhere navigable, and its crossings are often dangerous. There are railway bridges at Barkhera on the Bhopāl-Hoshangābād section of the Great Indian Peninsula, at Sānchī on the Bhopāl-Jhānsi section, at Mangaolī on the Bīna-Guna line, and near Orchhā on the Mānikpur-Jhānsi line. Road bridges cross it at Bhīlsa and at Orchhā. At Parīchhā, 15 miles from Jhānsi, the

river has been dammed to supply the Betwā Canal, a protective work which serves part of Jhānsi, Jālaun, and Hamīrpur, and was found of great value in 1896–7. Proposals are under consideration for damming the river at other places, so as to increase the amount of water available, and one dam has recently been completed. The chief tributaries are the Bes in Central India, the Jamnī and DHASĀN in Jhānsi, and the Pāwan in Hamīrpur. The river is mentioned in the Purānas, and also in the Meghadūta of Kālidāsa. According to tradition, the Pāndavas fought with the king of Videsa (Bhīlsa) on its banks

Dhasān (*Dashārnā*; possibly the *Dasaron* of Ptolemy).—A river of Northern India. It rises in Bhopāl State (23° 32′ N., 78° 30′ E.) among the Vindhyas, and after crossing Saugor District in the Central Provinces for about 60 miles, first touches the United Provinces in the extreme south of the Lalitpur *tahsīl* of Jhānsi District, which it divides from Saugor for about 30 miles. It then crosses several of the Bundelkhand States, and finally forms the boundary between Jhānsi and Hamīrpur for nearly 70 miles till its junction with the BETWĀ at Chandwārī on the border of Jālaun District. The bed of the Dhasān is rocky in Saugor and Lalitpur, and at intervals after it first enters Jhānsi and Hamīrpur, but is then generally sandy, with nullahs and ravines running into it. Except during the rains it is easily fordable. A scheme has been sanctioned for the provision of irrigation in the west of Hamīrpur by damming this river and forming a reservoir.

Ken (or Kayān; Skt. *Karnāvati*; the *Kainas* of Arrian).—A river of Bundelkhand. It rises in the north-western slopes of the Kaimur Hills (23° 54′ N., 80° 10′ E.), and flowing north-east through Damoh and Pannā enters Bāndā District in the United Provinces near Bilharkā. After a course of more than 100 miles along the border of and through Bāndā, it joins the JUMNA near Chillā, on the road from Bāndā to Fatehpur, 230 miles from its source. The river flows in a deep, well-defined bed, and is navigable for small boats as far as Bāndā town; but there is not much traffic. At Bāndā the bed is sandy, but pebbles and fragments of quartz and other rocks are found in it, which are polished and made into ornaments. Above Bāndā the bed becomes more rocky, and the scenery near Kharaunī is singularly beautiful. A canal taking off from the river near Bariārpur in the Ajaigarh State has recently been completed. At present it is designed to irrigate only a part of Bāndā District, viz. the area between the Ken and Bāghain, of which it will command about half,

or 374,000 acres. The reservoir formed in connexion with this project will impound about 182 million cubic feet of water in the valley of the river.

Tons, Southern (*Tamasā*).—A river of Central India, rising in the Kaimur range in Maihar State (24° N., 80° 9′ E.). Its nominal source is the Tamasā Kund, a tank on the Kaimur Hills, 2,000 feet above sea-level. From this point the river follows a general north-easterly course for about 120 miles, and after traversing the rough hilly country round Maihar, flows through the level fertile country of Rewah. Here it is joined by the Satnā, and 40 miles lower down it reaches the edge of the plateau at Purwā, where, with its affluents the Bīhar and Chachaiā, it forms a magnificent series of waterfalls. The greatest fall is that of the Bīhar, which dashes over the precipice in a great sheet of water, 600 feet broad and 370 high. The fall of the Tons itself has a descent of about 200 feet. The Tons then flows through a level plain, spreading into a wide stream with long deep reaches, and enters the United Provinces at Deora in Allahābād District. After a north-easterly course of about 44 miles, it falls into the Ganges 19 miles below the junction of the latter with the Jumna, its total length being 165 miles. The principal tributary is the Belan, which rises in Mirzāpur and drains the central plateau of that District. After a picturesque westerly course of 95 miles, including a waterfall 100 feet in height, the Belan enters Allahābād and traverses that District and Rewah State for 40 miles, joining the Tons where it crosses the border between Rewah and Allahābād. A bridge 1,206 feet long with seven spans carries the East Indian Railway over the Tons near its junction with the Ganges. Navigation by boats of any size is confined to the lower reaches; floods rise as high as 25 feet in a few hours, and the highest recorded rise has been 65 feet.

Son (Sanskrit, *Suvarna* or 'gold'; also called *Hiranya-Vāha* or *Hiranya-Vāhu*; the *Sonos* of Arrian; also identified with the *Erannoboas* of Arrian).—A large river of Northern India, which, flowing from the Amarkantak highlands (22° 42′ N., 82° 4′ E.), first north and then east, joins the GANGES 10 miles above Dinapore, after a course of about 487 miles.

The Son rises near the Narbadā at Amarkantak in the Maikala range, the hill on which its nominal source is located being called Sonbhadra or more commonly Sonmundā. It possesses great sanctity, the performance of *sandhyā* on its banks ensuring absolution and the attainment of heaven even to the slayer of a Brāhman. Legends about the stream are numerous, one of the

most picturesque assigning the origin of the Son and Narbadā to two tears dropped by Brāhma, one on either side of the Amarkantak range. The Son is frequently mentioned in Hindu literature, in the Rāmāyanas of Vālmīki and Tulsī Dās, the Bhagwat, and other works.

Soon after leaving its source, the Son falls in a cascade over the edge of the Amarkantak plateau amid the most picturesque surroundings, and flows through Bilāspur District of the Central Provinces till it enters the Rewah State at 23° 6′ N. and 81° 59′ E. From this point till it leaves the Central India Agency after a course of 288 miles, the stream flows through a maze of valley and hill, for the most part in a narrow rocky channel, but expanding in favourable spots into magnificent deep broad reaches locally called *dahār*, the favourite resorts of the fisher caste. Following at first a northerly course, near its junction with the Mahānadī river at Sarsi it meets the scarp of the KAIMUR HILLS and is turned into a north-easterly direction, finally leaving the Agency 5 miles east of Deorā village. In Central India three affluents of importance are received: one on the left bank, the Johillā, which likewise rises at Amarkantak and joins it at Barwālū village; and two which join it on the right bank, the Banās at 23° 17′ N. and 81° 31′ E., and the Gopat near Bardī. In the United Provinces the Son flows for about 55 miles from west to east across Mirzāpur District, in a deep valley never more than 8 or 9 miles broad, often narrowing to a gorge, and receives from the south two tributaries, the Rihand and the Kanhar. During the dry season it is shallow but rapid, varying in breadth from 60 to 100 yards, and is easily fordable. The Son enters Bengal in 24° 31′ N. and 83° 24′ E., and flows in a north-westerly direction, separating the District of Shāhābād from Palāmau, Gayā, and Patna, till, after a course within Bengal of 144 miles, it falls into the Ganges in 25° 40′ N. and 84° 59′ E.

So far as regards navigation, the Son is mainly used for floating down large rafts of bamboos and a little timber. During the rainy season, native boats of large tonnage occasionally proceed for a short distance up stream; but navigation is then rendered dangerous by the extraordinary violence of the flood, and throughout the rest of the year becomes impossible, owing to the small depth of water. The irrigation system in South Bihār known as the SON CANALS is served by this river, the water being distributed west to Shāhābād and east to Gayā and Patna from a dam constructed at DEHRĪ. In the lower portion of its course the Son is marked by several striking characteristics,

Its bed is enormously wide, in some places stretching for three miles from bank to bank. During the greater part of the year this broad channel is merely a waste of drifting sand, with an insignificant stream that is nearly everywhere fordable. The discharge of water at this time is estimated to fall as low as 620 cubic feet per second. But in the rainy season, and especially just after a storm has burst on the plateau of Central India, the river rises with incredible rapidity. The entire rainfall of an area of about 21,300 square miles requires to find an outlet by this channel, which frequently proves unable to carry off the total flood discharge, calculated at 830,000 cubic feet per second. These heavy floods are of short duration, seldom lasting for more than four days; but in recent years they have wrought much destruction in the low-lying plains of Shāhābād. Near the site of the great dam at Dehrī the Son is crossed by the grand trunk road on a stone causeway; and lower down, near Koelwār, the East Indian Railway has been carried across on a lattice-girder bridge. This bridge, begun for a single line of rails in 1855, and finally completed for a double line in 1870, has a total length of 4,199 feet from back to back of the abutments.

The Son possesses historical interest as being probably identical with the *Erannoboas* of Greek geographers, which is thought to be a corruption of *Hiranya-vāhu*, or 'the golden-armed' (a title of Siva), a name which the Son anciently bore. The old town of Pālibothrā or Pātaliputra, corresponding to the modern PATNA, was situated at the confluence of the *Erannoboas* and the Ganges; and, in addition, we know that the junction of the Son with the Ganges has been gradually receding westwards. Old channels of the Son have been found between Bankipore and Dinapore, and even below the present site of Patna. In the Bengal Atlas of 1772 the junction is marked near Maner, and it would seem to have been at the same spot in the seventeenth century; it is now about ten miles higher up the Ganges.

Mahī (the *Mophis* of Ptolemy and *Mais* of the Periplus).—A river of Western India, with a course of from 300 to 350 miles and a drainage area estimated at from 15,000 to 17,000 square miles. It rises in the Amjherā district of the Gwalior State, 1,850 feet above sea-level (22° 52′ N. and 75° 5′ E.), and flows for about 100 miles through the south-western corner of the Central India Agency, at first north, next west, and lastly north-west, passing through the States of Gwalior, Dhār, Jhābua, Ratlām, and Sailāna. It then enters Rājputāna and flows in

a northerly direction with a somewhat tortuous course, intersecting the eastern half of Bānswāra State, till it reaches the Udaipur frontier, where it is soon turned by the Mewār hills to the south-west, and for the rest of its course in Rājputāna it forms the boundary between the States of Dūngarpur and Bānswāra. It now passes on into Gujarāt, and during the first part of its course there flows through the lands of the Mahī Kāntha and Rewā Kāntha States. It then enters British territory, and separates the Bombay District of Kaira on the right from the Pānch Mahāls and Baroda on the left. Farther to the west, and for the rest of its course, its right bank forms the southern boundary of the State of Cambay, and its left the northern boundary of Broach District. Near Bungra, 100 miles from its source, the Mahī is crossed by the old Baroda-Nīmach road, and here the bed is 400 yards wide, with a stream of 100 yards and a depth of one foot. The Kaira section of the river is about 100 miles in length, the last 45 miles being tidal water. The limit of the tidal flow is Verākhāndi, where the stream is 120 yards across and the average depth 18 inches. About 30 miles nearer the sea, close to the village of Dehvān, the river enters Broach District from the east, and forms an estuary. The distance across its mouth, from Cambay to Kāvi, is five miles. The Mahī is crossed by the Bombay, Baroda, and Central India Railway at Wasad, and by the Godhra-Ratlām Railway at Pāli. During flood time, at spring tides, a bore is formed at the estuary and a wall-like line of foam-topped water rushes up for twenty miles, to break on the Dehvān sands.

The bed of the Mahī lies so much below the level of the land on either side of its banks that its waters cannot readily be made use of for irrigation. In fair weather the river is fordable at many places in the Bombay Presidency—at Dehvān, Gajna, Khānpur, and Umeta, for instance—and always in its upper course through Rājputāna, except in the rainy season, when its waters rise to a great height.

According to legend, the Mahī is the daughter of the earth and of the sweat that ran from the body of Indradyumna, the king of Ujjain. Another legend explains the name thus. A young Gūjar woman was churning curds one day. An importunate lover, of whom she had tried to rid herself, but who would not be denied, found her thus engaged, and his attentions becoming unbearable, the girl threw herself into the pot. She was at once turned into water, and a clear stream flowed from the jar and, wandering down the hill-side, formed the Mahī or

'curd' river. A more probable derivation, however, is from the name of the lake whence it springs. This is often called the Mau or Mahu, as well as the Mendā. It is regarded by the Bhīls and the Kolīs as their mother, and the latter make pilgrimages to four places on its waters—Mingrad, Fāzilpur, Angarh, and Yaspur. The height of its banks and the fierceness of its floods; the deep ravines through which the traveller has to pass on his way to the river; and perhaps, above all, the bad name of the tribes who dwell about it, explain the proverb: 'When the Mahī is crossed, there is comfort.'

It is interesting to note that this river has given rise to the terms *mehwās*, a 'hill stronghold,' and *mehwāsī*, a 'turbulent or thieving person.' The word was Mahīvāsī, 'a dweller on the Mahī,' and in Mughal times was imported into Delhi by the army, and is used by Muhammadan writers as a general term to denote hill chiefs, and those living in mountain fastnesses. A celebrated temple dedicated to Mahādeo at Baneshar (Rājputāna) stands at the spot where the Som joins the Mahī, and an important and largely attended fair is held here yearly.

Narbadā (*Narmada*; the *Namados* of Ptolemy; *Namnadios* of the Periplus).—One of the most important rivers of India. It rises on the summit of the plateau of AMARKANTAK (22° 41′ N. and 81° 48′ E.), at the north-eastern apex of the Sātpurā range, in Rewah (Central India), and enters the sea below Broach in the Bombay Presidency after a total course of 801 miles.

Course of the river.

The river issues from a small tank 3,000 feet above the sea, surrounded by a group of temples and guarded by an isolated colony of priests, and falls over a basaltic cliff in a descent of 80 feet. After a course of about 40 miles through the State of Rewah, it enters the Central Provinces and winds circuitously through the rugged hills of Mandlā, pursuing a westerly course until it flows under the walls of the ruined palace of Rāmnagar. From Rāmnagar to Mandlā town it forms, for some 15 miles, a deep reach of blue water, unbroken by rocks and clothed on either bank by forest. The river then turns north in a narrow loop towards Jubbulpore, close to which town, after a fall of some 30 feet, called the *Dhuāndhāra* or 'fall of mist,' it flows for 2 miles in a narrow channel which it has carved out for itself through rocks of marble and basalt, its width here being only about 20 yards. Emerging from this channel, which is well known as the 'Marble Rocks,' and flowing west, it enters the fertile basin of alluvial land forming the Narbadā valley, which

lies between the Vindhyan and Sātpurā Hills, and extends for 200 miles from Jubbulpore to Handiā, with a width of about 20 miles to the south of the river. The Vindhyan Hills rise almost sheer from the northern bank along most of the valley, the bed of the river at this part of its course being the boundary between the Central Provinces and Central India (principally the Bhopāl and Indore States). Here the Narbadā passes Hoshangābād and the old Muhammadan towns of Handiā and Nimāwar. The banks in this part of its valley are about 40 feet high, and the fall in its course between Jubbulpore and Hoshangābād is 340 feet. Below Handiā the hills again approach the river on both sides and are clothed with dense forests, once the favourite haunts of Pindāris and less famous robbers. At Mandhār, 25 miles below Handiā, there is a fall of 40 feet, and another of the same height occurs at Punāsa. The bed of the river in its whole length within the Central Provinces is one sheet of basalt, seldom exceeding 150 yards in absolute width, and at intervals of every few miles upheaved into ridges, which cross it diagonally and behind which deep pools are formed. Emerging from the hills beyond Māndhāta on the borders of the Central Provinces, the Narbadā now enters a second open alluvial basin, flowing through Central India (principally Indore State) for nearly 100 miles. The hills are here well away from the river, the Sātpurās being 40 miles to the south and the Vindhyas about 16 miles to the north. In this part of its course the river passes the town of Maheshwar, the old capital of the Holkar family, where its northern bank is studded with temples, palaces, and bathing *ghāts*, many of them built by the famous Ahalyā Bai, whose mausoleum is here. The last 170 miles of the river's course are in the Bombay Presidency, where it first separates the States of Baroda and Rājpīpla and then meanders through the fertile District of Broach. Below Broach city it gradually widens into an estuary, whose shores are 17 miles apart as it joins the Gulf of Cambay.

Drainage area, tributaries, &c.

The drainage area of the Narbadā, estimated at about 36,000 square miles, is principally to the south and comprises the northern portion of the Sātpurā plateau and the valley districts. The principal tributaries are the Banjār in Mandlā, the Sher and Shakkar in Narsinghpur, and the Tawā, Ganjāl, and Chhotā Tawā in Hoshangābād District. The only important tributary from the north is the Hiran, which flows in beneath the Vindhyan Hills, in Jubbulpore District. Most of these rivers have a short and precipitous course from the hills,

and fill with extraordinary rapidity in the rains, producing similarly sudden floods in the Narbadā itself. Owing to this and to its rocky course, the Narbadā is useless for navigation except by country boats between August and February, save in the last part of its course, where it is navigable by vessels of 70 tons burden up to the city of Broach, 30 miles from its mouth. It is crossed by railway bridges below Jubbulpore, at Hoshangābād, and at Mortakka. The influence of the tides reaches to a point 55 miles from the sea. The height of the banks throughout the greater part of its course makes the river useless for irrigation.

Sacred character of the river.

The Narbadā, which is referred to as the Rewā (probably from the Sanskrit root *rev*, 'to hop,' owing to the leaping of the stream down its rocky bed) in the Mahābhārata and Rāmāyana, is said to have sprung from the body of Siva, and is one of the most sacred rivers of India, local devotees placing it above the Ganges, on the ground that, whereas it is necessary to bathe in the Ganges for forgiveness of sins, this object is attained by mere contemplation of the Narbadā. 'As wood is cut by a saw (says a Hindu proverb), so at the sight of the holy Narbadā do a man's sins fall away.' Gangā herself, so local legend avers, must dip in the Narbadā once a year. She comes in the form of a coal-black cow, but returns home quite white, free from all sin. The Ganges, moreover, was (according to the *Rewā Purāna*) to have lost its purifying virtues in the year 1895, though this fact has not yet impaired its reputation for sanctity. At numerous places on the course of the Narbadā, and especially at spots where it is joined by another river, are groups of temples, tended by Narmdeo Brāhmans, the special priests of the river, where annual gatherings of pilgrims take place. The most celebrated of these are Bherāghāt, Barmhān, and Onkār Māndhāta in the Central Provinces, and Barwānī in Central India, where the Narbadā is joined by the Kapilā. All of these are connected by legend with saints and heroes of Hindu mythology; and the description of the whole course of the Narbadā, and of all these places and their history, is contained in a sacred poem of 14,000 verses (the *Narmadā Khanda*), which, however, has been adjudged to be of somewhat recent orgin. Every year 300 or more pilgrims start to perform the *pradakshina* of the Narbadā: that is, to walk from its mouth at Broach to its source at Amarkantak on one side, and back on the other, a performance of the highest religious efficacy. The most sacred spots on the lower course of the river are Suklatīrtha,

where stands an old banyan-tree that bears the name of the saint Kabīr, and the site of Rājā Balī's horse-sacrifice near Broach.

Historical associations.

The Narbadā is commonly considered to form the boundary between Hindustān and the Deccan, the reckoning of the Hindu year differing on either side of it. The Marāthās spoke of it as 'the river,' and considered that when they had crossed it they were in a foreign country. In the Mutiny the Narbadā practically marked the southern limit of the insurrection. North of it the British temporarily lost control of the country, while to the south, in spite of isolated disturbances, their authority was maintained. Hence when, in 1858, Tāntiā Topī executed his daring raid across the river, the utmost apprehension was excited, as it was feared that, on the appearance of the representative of the Peshwā, the recently annexed Nāgpur territories would rise in revolt. These fears, however, proved to be unfounded, and the country remained tranquil.

Situation.

Baghelkhand.—A tract adjoining BUNDELKHAND and forming the easternmost section of the CENTRAL INDIA AGENCY. It lies roughly between 22° 40′ and 25° 0′ N. and 80° 30′ and 82° 57′ E., and derives its name from the Baghela Rājput clan, which has held it during the last six or seven hundred years.

Natural divisions and physical features.

The tract falls naturally into two divisions, separated by the KAIMUR range, which strikes across it from south-west to north-east. The section lying to the west of this range consists, except for a small area in the south, near the town of Maihar, where the Bandair (Bhānder) range terminates, of a wide elevated plain about 1,100 feet above sea-level, while the eastern portion is a rough hilly tract cut up by a succession of long parallel ridges belonging to the Vindhyan system, heavily clothed in jungle. Through the western section runs the TONS river with its tributaries, while the SON and its affluents traverse the eastern section. The geological riches of this region are so varied as almost completely to epitomize the most important formations to be met with throughout Peninsular India. It includes, moreover, the type areas of several important groups, the Rewah, Bandair, Kaimur, Kheinjua, and Sirbu rocks, which derive their names from localities in this region. North of the Kaimur range all subdivisions of the Upper Vindhyan rocks are to be met with, while the Lower Vindhyans are more completely represented here than elsewhere in India, together with the curious volcanic ash-beds known as the porcellanites. The hills in the eastern section of the tract

belong mostly to the Bijāwar formation, the underlying gneiss outcropping in the valleys. This region, lying between the Vindhyan outcrop in the north and the Gondwāna in the south, occupies the site of a once lofty range, the materials for both the Vindhyan and Gondwāna sediments being products of its denudation. The Bijāwar rocks, moreover, exhibit an extraordinarily varied series, in which slates, sandstones, jaspers, bands of iron ore, limestones, basic lavas, and ash-beds are all represented. In the south the Bijāwars and the underlying gneiss abut suddenly on the Gondwānas, which have been most carefully surveyed, on account of their coal-bearing strata (see UMARIĀ). Farther south cretaceous rocks of the Lameta series and Deccan trap appear, the hill on which Amarkantak stands being formed of the latter rock. The known mineral riches of the region are considerable, and more detailed examination is certain to reveal others; coal, corundum, mica, galena, iron ores, ornamental marbles, red-banded jaspers, and the magnificent building materials furnished by Vindhyan sandstones and limestones are among its known treasures [1].

The hills in the eastern section are covered with heavy jungle, on which the *khair* (*Acacia Catechu*), *sāl* (*Shorea robusta*), *sājā* (*Terminalia tomentosa*), *mahuā* (*Bassia latifolia*), *tendū* (*Diospyros tomentosa*), *achār* (*Buchanania latifolia*), *sālai* (*Boswellia serrata*), and a stunted form of teak are the common trees, while *Grewia*, *Zizyphus*, *Phyllanthus*, *Carissa*, *dhawai* (*Woodfordia*), and similar species predominate in the undergrowth.

Origin of name.

The name Baghelkhand, or 'country of the Baghelas,' is of comparatively late origin, and cannot have become common before the seventeenth or eighteenth century, as it is never used by the Muhammadan historians, who invariably style the region Ghora or Bhatghora. Before the Muhammadan period the tract was known as Dāhāla and Chedī, the latter term applying more strictly to the southern districts, now included partly in the Sohāgpur *pargana* of Rewah State and partly in the Central Provinces.

History.

The early Buddhist books, the Mahābhārata, the Rāmāyana,

[1] *The Economic Geology of India* (1905), articles on 'Corundum.' 'Mica Deposits of India' in *Memoirs of the Geological Survey of India*, vol. xxxiv. 'The Vindhyan Series,' ibid., vol. vii, p. 1. 'The Southern Coal-fields of the Rewah Gondwāna Basin,' ibid., vol. xxi, p. 137. 'The Geology of the Son Valley,' ibid., vol. xxxi, p. 1. 'Fossil Flora of the Gondwāna System,' Feistmantel and Zeiller in the *Palaeontologia Indica*.

and the Purānas, all connect this region with the Haihaya, Kalachuri, or Chedī clan. Nothing definite is known of the rise of this clan, but the fact that they employ in their dated records an era of which the initial year corresponds to A.D. 249 points to their having become a tribe of local importance somewhere about the third century. Their original habitat is always placed on the Narbadā, with Māhishmati or MAHESHWAR as their capital town. From this position they appear to have been driven eastwards and to have finally acquired Kālinjar, where Krishna Chedī is said to have slain an evil-minded king who practised cannibalism. With this stronghold as a base, they gradually extended their dominions over what is now known as Baghelkhand. During the fourth and fifth centuries the Gupta dynasty of Magadha was paramount over this region, as is shown by the records of the feudatory chiefs of the Uchhakalpa family and the Parivrājaka Rājās of Kho. In one of these records the king is stated 'to have sought to give prosperity to the kingdom of Dāhāla together with the eighteen forest kingdoms.' Special interest attaches to the term 'forest kingdoms,' as it is also employed by Samudra Gupta in the Allahābād pillar inscription, when detailing his conquests; and it refers no doubt to chiefs of this region, some of whom may possibly have been Haihayas. In the sixth century the Kalachuris must have become a ruling clan of some importance, as the Bādāmi king Mangalīsa records his victory over Buddha Varman Kalachuri of Chedī; and the Brihat Sanhitā, written at the same period, mentions the Chaidyas as an important Central Indian tribe. During the latter part of the seventh century the Kalachuris rapidly acquired the sovereignty of the whole tract, which came to be called after them Chedīdesa or the land of the Chedīs. Their chief stronghold was Kālinjar, and their proudest title Kālanjarādhīshwara, or Lords of Kālinjar. During this period the Chandels were rising to power in Bundelkhand, the Paramāras in MĀLWĀ, the Rāshtrakūtas in Kanauj, and the Chālukyas in Gujarāt and Southern India. The records of these clans relate many of their contests and alliances. The Kalachuris received their first serious blow at the hand of the Chandel chief Yasovarmma (925–55), who seized the fort of Kālinjar and its surrounding district, he and his successors assuming thenceforth the ancient Kalachuri title of Lords of Kālinjar. The Kalachuris were still, however, a powerful tribe and continued to hold most of their possessions until the twelfth century.

The Haihayas.

The Kalachuris.

The Baghelas. It is not quite certain when the Baghelas established themselves in this district. After the advent of the Muhammadans had broken the power of the Kalachuris, the country fell to the Bhars, Chauhāns, Sengars, Gonds, and other clans; and there is no proof that the Baghelas entered the region before the thirteenth century. It is probable that they gained a footing in the thirteenth and fourteenth centuries, after the destruction of their kingdom in Gujarāt by Ulugh Khān in 1296. From this time onward the history of the country becomes that of the REWAH State.

Archaeology. The ancient remains in the tract are considerable and have not as yet been exhaustively examined. The earliest monument dates from the third century B.C., when the Bhārhut *stūpa* (see NĀGOD) was erected, while the remains include cave temples of the fourth and fifth centuries and mediaeval temples of the tenth to the thirteenth centuries.

People, soil, and crops. The population consists very largely of jungle tribes, of whom the Gonds and Kols are the most numerous. The soils met with are *mār*, a kind of black soil; and *dūmat* and *sigon*, lighter soils found in the alluvial plateau north of the Kaimurs. In the hilly tracts south of the Kaimur range, the soil is agriculturally of little value. *Kodon* and rice are the two staple food-grains.

Bundelkhand (British).—A tract of country in the United Provinces, which includes the Districts of JĀLAUN, JHĀNSI, HAMĪRPUR, and BĀNDĀ, with those parts of ALLAHĀBĀD which lie south of the Jumna and Ganges. It thus consists of an area of about 11,600 square miles, lying south-west of the Jumna from its junction with the Chambal. The name is taken from that of the Bundelā Thākurs, the most important clan inhabiting it. The word Bundelā is popularly derived from *būnd*, 'a drop,' in allusion to the attempted sacrifice of himself by the founder of the clan, a Gaharwār. His son was born from the drops of blood which fell on the altar of Vindhyabāsinī Devī at Bindhāchal (see MIRZĀPUR CITY). Other derivations are from Vindhya, or from *bāndi*, 'a slave-girl.'

Physical features. The northern range of the Eastern Vindhyas called Bindhāchal cuts across the south of Jhānsi, Bāndā, and Allahābād, with many outlying hills, but nowhere rises above 2,000 feet. The base of the hills rests on gneiss, while the hills themselves are of sandstone, overlaid south of these Provinces with basalt, the Deccan trap, which has also spread north in dikes. From the hills numerous streams flow north or north-east towards

the Jumna, of which the most important are the BETWĀ, DHASĀN, Birmā, KEN, Bāghain, Paisuni, and (Southern) TONS. The geological formation of Southern Bundelkhand has greatly influenced the soil of the alluvial plain lying between the hills and the Jumna. This contains a large proportion of disintegrated trap, which gives it a dark colour; it is especially adapted for growing wheat, and is known as 'black soil,' and in the vernacular as *mār*. A variety of lighter colour and differing qualities is known as *kābar*. From Jhānsi to Lalitpur a soil called *rākar* is found, the prevailing colour of which is largely red or yellow owing to the presence of iron in the disintegrated gneiss. Another soil of red colour is formed from disintegrated sandstone *in situ*, and though productive is easily exhausted, as it is very shallow. Black soil is retentive of moisture, but requires irrigation in unfavourable seasons, and in dry weather opens out in large cracks. During the rains unmetalled roads are almost impassable owing to the tenacious mud formed on them. A native proverb says that *kābar* is too wet to plough one morning, and too dry and hard to plough the next day.

History.

In Bāndā, as in other tracts crossed by the Vindhyas, many varieties of stone implements have been found, the relics of prehistoric man.[1] The earliest traditions connected with British Bundelkhand relate that it was ruled over by Gaharwār Rājputs. Nothing certain is known of these; but some of the numerous tanks formed by throwing embankments across the narrow ends of valleys are attributed to them, viz. those where the embankments are formed of uncut stone. The largest is the Bijainagar lake, situated about three miles east of Mahobā. According to tradition the Gaharwārs were followed by Parihārs, who were in turn succeeded by Chandels, a clan which has left many memorials of its rule. Nothing but the name is known of Nānika or Nannuka, described in several inscriptions as the founder of the dynasty; but he probably flourished in the first half of the ninth century A.D. The fourth Rājā Rāhila (*circa* 890–910) seems to have extended his dominions, and he constructed the Rāhilya Sāgar ('lake') at Mahobā, with a fine temple, now in ruins, on its embankment. The earliest dated inscriptions are those of Dhanga (950–99), who appears to have been the most powerful of the early Chandels. He assisted Jaipāl of Lahore in his unsuccessful invasion of the Ghazni kingdom in 978,

[1] J. Rivett-Carnac, *J.A.S.B.*, 1883, p. 221, and J. Cockburn, ibid., 1894, pt. iii, p. 21.

and according to his inscriptions was recognized as overlord by the rulers of most of Central, Southern, and Eastern India; but this is clearly an exaggeration. His successor, Ganda (999-1025), who appears as Nanda Rai in the Muhammadan histories, also assisted Jaipāl of Lahore against Mahmūd of Ghazni; and according to Firishta he killed the king of Kanauj in 1021, but surrendered to Mahmūd in 1023, when he was in possession of fourteen forts. Kīrtti Varmma I, the eleventh king (1049–1100), seems to have been reigning when his son, Sallakshana, conquered Karna, king of Chedī or Southern Kosala. He is also the earliest Chandel whose coins, copied from those of the Chedī kings, are known. Tradition assigns to him the construction of the Kīrat Sāgar at Mahobā, and some buildings at Ajaigarh. Madan Varmma, the fifteenth king (1130–65), was a vigorous ruler, who extended the sway of the Chandels. He again subdued the Chedī kingdom, which had become independent, and is said to have conquered Gujarāt. His immediate successor, Paramārdī Deva or Parmāl (1165–1203), is still remembered, as during his reign Prithwī Rāj of Delhi conquered Bundelkhand in 1182, and the Chandel power received a second blow in 1203, when Kutb-ud-dīn raided the country. Popular tradition holds that Paramārdī lost his kingdom through disobeying the four conditions laid on the founder of the race—not to drink wine, not to put Brāhmans to death, not to form improper marriage connexions, and to preserve the name of Varmma. The Chandel dominion lay between the Dhasān on the west, the sources of the Ken on the south, the Jumna on the north, and the Vindhya Hills on the east. At times it extended as far west as the Betwā. Kālinjar, Khajrāho, Mahobā, and Ajaigarh were its great fortresses. In inscriptions the country is sometimes called Jejāka-bhukti, which has been contracted into Jijhotī, from which the Jijhotia Brāhmans, who still inhabit the tract, take their name. The kingdom of Chi-ki-to, described by Hiuen Tsiang in the seventh century as lying north-east of Ujjain, has been identified with Jejāka.

After the Musalmān conquest the Chandels became petty Rājās. The country was held for a short time by Mewātīs, probably in the first half of the thirteenth century, and then by Bhars. Tradition shows the latter as owning a large part of the Eastern Doāb and Central Oudh, and the Persian historians record the conquest by Ulugh Khān, in 1248, of a king Dalakī-wa-Malakī, reigning from Karā to Kālinjar. The name

appears to be a compound of two names, Dal and Bal, which are known from tradition. The Bhars are locally said to have been driven out by a Muhammadan, and replaced by the Khangārs, formerly servants of the Chandels.

The Bundelās. The Bundelās claim to be descended from Pancham, a Gaharwār who attempted to sacrifice himself, as noted above; but their real origin is obscure. They probably began to acquire power in the fourteenth century, first settling at a place called Mau, which has not been definitely identified, and then taking Kālinjar and Kālpī; but some writers place them a century earlier. As their power increased, chiefly in Western Bundelkhand (Central India), the Bundelās constantly came into collision with the Muhammadans. About 1507 Rudra Pratāp became chief, and is said to have been formally appointed governor by Bābar. From his sons most of the great Bundelā families derive their descent. In 1545 Sher Shāh invaded Bundelkhand, and lost his life while besieging Kālinjar. Kīrat Singh, the last Chandel Rājā, was put to death by Islām Shāh, who took the fort; but it again fell into the hands of the Bundelās, till in 1569 Akbar got possession of it. The Bundelās, who were now divided, still held considerable power and were often successful in resisting the royal troops. Bīr Singh Deo, who ruled at Orchhā, and commenced the fort at Jhānsi, incurred the special anger of Akbar by planning the murder of Abul Fazl at the instigation of prince Salīm, afterwards the emperor Jahāngīr; and though he remained in favour during the reign of the latter, he rebelled against Shāh Jahān, and his territory was confiscated. The central part of Bundelkhand was ruled by Champat Rai from Mahobā. He joined in Bīr Singh Deo's revolt, and though attacked by forces from Agra, from Allahābād, and from the Deccan, maintained a guerrilla warfare near the Betwā. He finally accepted service under the emperor and obtained the *pargana* of Kūnch in Jālaun, and in return for assistance given to Aurangzeb at the battle of Sāmogarh, received further grants, but lost favour and was assassinated by his wife's relations. Champat Rai's son, Chhatarsāl, soon became chief leader of the Bundelās, and in a few years held the whole of Western Bundelkhand, and gradually extended his power, taking Kālinjar and most of what is now British Bundelkhand. He defeated the imperial troops again and again, and in 1707, on the accession of Bahādur Shāh, was confirmed in all the acquisitions he had made. In 1723 Muhammad Khān Bangash of Farrukhābād, while governor of

Mālwā, was ordered to bring the Bundelās to order; and in 1727, after his transfer to Allahābād, he attacked them again, laying waste the whole country. Unable to resist the invasion, Chhatarsāl called in the Marāthās in 1729, and Muhammad Khān barely escaped with his life, glad to promise never to enter Bundelkhand again. When Chhatarsāl died, about 1734, he bequeathed one-third of his territory (Jhānsi and Jālaun) to the Marāthās, and the rest was divided among his heirs. Bundelkhand was valuable to the Marāthās, as it lay on the road from the Deccan to the Doāb, and the Peshwā Bājī Rao made constant use of it, all the Bundelās binding themselves by treaty to co-operate with him. In 1747 the Peshwā further extended his possessions in this region by a fresh treaty, and nearly twenty years later troops from here assisted Shujā-ud-daula of Oudh in his unsuccessful struggle with the English. British troops first entered Bundelkhand in 1776, when war broke out with the Marāthās after the treaty of Purandhar, but they passed through without retaining any hold on the country. The Bundelās then succeeded in freeing themselves to some extent from the Marāthā power. A Gosain or religious mendicant named Himmat Bahādur, who had already commanded troops, now began to rise into power, and he combined with Alī Bahādur, an illegitimate grandson of Bājī Rao, who was in command at Gwalior, to crush the Bundelā chiefs. A long struggle took place between 1790 and 1802, when Alī Bahādur died while attempting to take Kālinjar. By the Treaty of Bassein in 1802 the Peshwā ceded territory to the British, some of which was afterwards exchanged for part of the Marāthā possessions in Bundelkhand. Another portion of these possessions was acquired under a later treaty. The subordinate Marāthā chiefs, however, refused to recognize these treaties, and Shamsher Bahādur, son of Alī Bahādur, proceeded to lay waste Bundelkhand and the British Districts of Mirzāpur and Benares. Himmat Bahādur then abandoned the Marāthās and came over to the British, who granted him a large tract along the Jumna between Allahābād and Kālpī. British troops co-operated with Himmat Bahādur and drove Shamsher Bahādur across the Betwā, and in 1803 took Kālpī. Shamsher Bahādur became titular Nawāb of Bāndā with a pension of four lakhs, and by the end of 1804 the country was fairly quiet. The fort of Kālinjar was taken in 1812. Subsequent additions to British territories took place by lapse, and Jhānsi city was finally acquired from Sindhia in exchange for Gwalior fort and Morār in 1886.

The population of British Bundelkhand fell from 2,693,000 in 1891 to 2,456,000 in 1901, a decrease of nearly 9 per cent. Excessive rainfall and cloudy weather in the early years of the decade brought on rust, which damaged the spring crops and caused great loss to the people. The failure of the rains in 1895 and 1896 resulted in severe famine, and a virulent cholera epidemic broke out. The density is only 212 persons per square mile, being less than one-half the density in the United Provinces generally. Of the total population, 2,297,000, or more than 93 per cent., are Hindus, and only 143,000, or less than 6 per cent., are Muhammadans, who form 14 per cent. of the population in the United Provinces as a whole. British Bundelkhand extends to the jungles of Central India, and its inhabitants have a strong infusion of Dravidian blood. The principal jungle tribes are the Kols, Khangārs, and Sahariās, who have become nominally Hinduized. The change is, however, more noticeable in regard to social customs, such as marriage rules, than in religious beliefs, which continue strongly animistic. A few estates are still owned by Marāthās, but the effects of their rule have almost disappeared. In Bāndā and Allahābād the Baghelī and Awadhī dialects of Eastern Hindī are spoken, while in Hamīrpur, Jhānsi, and Jālaun the vernacular is the Bundelī dialect of Western Hindī. Population.

While in the United Provinces, as a whole, the autumn crops cover an area only about 16 per cent. greater than the spring crops, in Bundelkhand they are nearly double. About one-third of the autumn crop is *jowār* and one-seventh cotton, and from 50 to 80 per cent. of the spring crop is gram. These proportions vary according to the seasons, and after good rain the *rabi* area is largely increased. Irrigation from wells is difficult owing to the low water-level, and the storage tanks made by closing valleys do not command large areas. There is only one canal, drawn from the Betwā, a protective work which chiefly serves Jālaun. In 1903-4, only about 4 per cent. of the cultivated area was irrigated, compared with one-third for the United Provinces as a whole. Bundelkhand is thus peculiarly liable to suffer from deficient rainfall. A canal from the Ken to serve Bāndā District has been commenced; and schemes to increase the water available in the Betwā Canal, which is, at present, insufficient for the demand, and to open other sources are under consideration. Other calamities are the prevalence of rust after a wet or cloudy winter, and the growth of a weed or grass called *kāns*, which spreads rapidly and can only be eradicated with difficulty. Famine Agriculture.

has thus been severely felt again and again; and the failure of the rains in 1896, which followed successive bad years, was especially disastrous.

Special legislation.

The liability to good and bad cycles of agricultural conditions is coupled with peculiarities in the nature and disposition of the people. Though perhaps not more extravagant than the inhabitants of the rest of the United Provinces, they are distinctly less provident; and the careful cultivation and saving habits of the Jāts, Kurmīs, Kāchhīs, Muraos, and Koirīs of other Districts are not found in Bundelkhand. This may be traced partly to the liability to vicissitudes already referred to, and partly to the effects of the revenue system of the Marāthās, who possessed the tract before the British. The most common method was to assess a village annually at fixed rates on soil or crops, and to make deductions for bad seasons, after a valuation of the crops of each holding. This was a system of rack-renting, as the rates were the highest which could be paid in a good season, and it is obviously not a system under which either the standard of comfort or the prosperity of a community would be likely to increase. Except in part of the Lalitpur *tahsīl* of Jhānsi, the land was chiefly held by individual cultivators, and *talukdārs* or large holders of land were few. British rule conferred proprietary rights on the village headmen who were found managing land and collecting rents, and on a few relations of these who shared in the headman's special holding or reduced rent. Instead of the demand being regulated by the season, a rigid system of collecting a fixed amount was introduced; land became a transferable security, and the owners, unaccustomed to their new conditions, got freely into debt, and lost their holdings. It was estimated that in Bāndā, most of which became British territory early in the nineteenth century, an aggregate equal to twice or thrice the area of the District changed hands during the next forty years. Most of Jhānsi District was acquired later, when more experience had been gained in revenue administration, and sale of land was not allowed till 1862; but even here sufficient allowances were not made. Some landowners had been in debt since the Marāthā rule. After the Mutiny, revenue was collected from many from whom it had already been extorted by the Orchhā or Jhānsi rebels. In 1867 the crops failed, and in 1868–9 there was famine and great loss of cattle. In 1872 many cattle were lost from murrain. Although the settlement had appeared light, it became necessary to re-examine the condition of the District in 1876. After much

discussion the Jhānsi Encumbered Estates Act (XVI of 1882) was passed, and a Special Judge was empowered to examine claims and reduce excessive interest. The sale of a whole estate operated as a discharge in bankruptcy to extinguish all debt due. Many estates were cleared by sale of a portion only. A striking feature of the proceedings was the rapid increase in the value of land.

The experiment, though apparently successful, had no lasting effect. Bundelkhand suffered from another series of bad years, commencing with rust and blight in 1892–3, excessive rain in 1894, and drought in 1895 and 1896. Even in Bāndā, where the last settlement was made, not on actual 'assets,' but on a fair average area of cultivation, the population decreased by 10½ per cent. between 1891 and 1901. Debt had become serious in all parts of the tract. The Jhānsi legislation has therefore been revived, with modifications suggested by the experience gained, in (United Provinces) Act I of 1903, which has been applied to the whole of British Bundelkhand. In addition to this, two new safeguards have been adopted. By (United Provinces) Act II of 1903 permanent alienations of land are forbidden where the alienor is a member of one of certain agricultural tribes, except in favour of another member of the same tribe, or where both parties reside in the same District and are both members of agricultural tribes. Except where permanent alienation is allowed, mortgages and leases are subject to the condition that possession of the land involved cannot be transferred for more than twenty years. Sales in execution of decrees passed by civil or revenue courts (other than those of the Special Judges who have been appointed) are forbidden, but such decrees may be liquidated by usufructuary mortgages for terms not exceeding twenty years. Large reductions of revenue have been made, and the assessment of all parts of Bundelkhand is being revised. The new demand, instead of being fixed for thirty years, will be liable to further revision whenever the cultivated area fluctuates considerably.

[V. A. Smith, 'History of Bundelkhand,' *Journal, As. Soc., Bengal* (1881), p. 1; A. Cunningham, *Arch. Survey Reports*, vols. vii and xxi; C. A. Silberrad, *Journal, As. Soc., Bengal* (1902), p. 99; E. G. Jenkinson, *Settlement Report of Jhānsi* (1871); A. Cadell, *Settlement Report of Bāndā* (1881).]

Gondwāna.—A name given by the Muhammadans to a tract of country now contained in the Central Provinces and Central India. Abul Fazl describes Gondwāna or Garhā Katankā as bounded on the east by Ratanpur, a dependency of

Historical associations.

Jhārkhand or Chotā Nāgpur, and on the west by Mālwā, while Pannā lay north of it, and the Deccan south. This description corresponds fairly closely with the position of the SĀTPURĀ plateau, as the Chhattīsgarh plain on the east belonged to the Ratanpur kingdom, incorrectly designated as a dependency of Chotā Nāgpur, while part of the Narbadā valley was included in the old Hindu kingdom of Mālwā. Little or nothing was known of Gondwāna at this time; and indeed as late as 1853 it was stated before the Royal Asiatic Society that 'at present the Gondwāna highlands and jungles comprise such a large tract of unexplored country that they form quite an oasis in our maps.' Gondwāna to the Muhammadans signified the country of the Gonds, the Dravidian tribe at present bearing that name. How they obtained it is a question which has been discussed by General Cunningham.[1] As pointed out by him, the Gonds do not call themselves by this name, but commonly by that of Koitūr. He considers that Gond probably comes from Gauda, the classical name of part of the United Provinces and Bengal. A Benares inscription relating to one of the Chedī kings of Tripura or Tewar (near Jubbulpore) states that he was of the Haihaya tribe, who lived on the banks of the Narbadā, in the district of the western Gauda in the province of Mālwā. Three or four other inscriptions also refer to the kings of Gauda in the same locality. The hypothesis can scarcely be considered as more than speculative; but, if correct, it shows that the name Gond has simply a local signification, the Gonds being the inhabitants of western Gauda, and the name being derived from the same source as that of the Gaur Brāhmans and Rājputs.

The Gonds formerly a ruling race.

More than $2\frac{1}{4}$ millions of Gonds were enumerated at the Census of 1901, of whom nearly 2 millions belong to the Central Provinces, and the remainder to Bengal, Madras, and Berār. Large numbers of them live on the Sātpurā plateau, the Chotā Nāgpur plateau, and the hills of Bastar between the Mahānadī and Godāvari, while they are less numerous on the Vindhya Hills. The Gonds are among the most important of all the Dravidian tribes, and were formerly a ruling race, the greater part of the Central Provinces having been held by three or four Gond dynasties from about the fourteenth to the eighteenth century. Such accounts of them as remain, even allowing for much exaggeration, indicate the attainment of a surprising degree of civilization and prosperity. So far back as the fifteenth century we read in Firishta that the king of

[1] *Records of the Archaeological Survey*, vol. ix, p. 150.

Kherlā sumptuously entertained Ahmad Shāh Walī, the Bahmani Sultān, and made him rich offerings, among which were diamonds, rubies, and pearls. Under the Garhā-Mandlā dynasty the revenues of the Mandlā district are said to have amounted to 10 lakhs of rupees. When the castle of Chaurāgarh was sacked by one of Akbar's generals in 1564, the booty found, according to Firishta, comprised, independently of jewels, images of gold and silver and other valuables, no fewer than a hundred jars of gold coin, and a thousand elephants. Of the Chānda rulers the Settlement officer who has recorded their history wrote that 'they left, if we forget the last few years, a well-governed and contented kingdom, adorned with admirable works of engineering skill, and prosperous to a point which no after-time has reached.'

Oppression of the Marāthās.

These States were subverted by the Marāthās in the eighteenth century; and the Gonds were driven to take refuge in the inaccessible highlands, where the Marāthās continued to pillage and harass them, until they obtained an acknowledgement of their supremacy and the promise of an annual tribute. Under such treatment the hill Gonds soon lost every vestige of civilization, and became the cruel treacherous savages depicted by travellers of this period, when they regularly plundered and murdered stragglers and small parties passing through their hills, while from their strongholds, built on the most inaccessible spurs of the Sātpurās, they would make a dash into the rich plains of Berār or the Narbadā valley, and after looting and killing all night, return straight across country to their jungle fortresses, guided by the light of a bonfire on some commanding peak. With the pacification of the country and the introduction of a strong and equable system of government by the British, these wild marauders soon settled down and became the timid and inoffensive labourers which they now are.

Internal structure of the tribe.

Owing to their numbers and wide distribution, the internal structure of the Gond tribe is somewhat complex. In Chānda and Bastar especially are found a number of sub-tribes, as the Mārias, Parjās, and Koyās, of whom it may at least be surmised that the name of Gond, as applied to them, has rather a local than a tribal signification, and that they are as distinctly separate tribes as the other branches of the Dravidian stock. A number of occupational groups have also come into existence, which are endogamous, and sometimes occupy a lower position in the social scale than the Gonds proper. Such are the Pardhāns or bards and minstrels, Ojhās or soothsayers, Agariās or iron-workers, Gowāris or graziers, Naiks or those

who were formerly soldiers, and Koilābhūtis or dancers and prostitutes. The Pardhāns, Ojhās, and Koilābhūtis will eat from a proper Gond's hand, but a Gond will not eat with them. These professional groups, though included among Gonds by common usage, form practically separate castes. The tribe proper has two main divisions: the Rāj Gonds, who form the aristocracy, and the Dhūr, or 'dust' Gonds, the people. The latter are also called by the Hindus Rāvanvansis or descendants of the demon Rāvana, who was destroyed by Rāma. The Rāj Gonds, who include the majority of the *zamīndārs*, may roughly be taken to be the descendants of Gond landed proprietors who have been formed into a separate subdivision and admitted to Hinduism with the status of a cultivating caste, Brāhmans taking water from them. The elevation is justified by the theory that they have intermarried with Rājputs, but this has probably occurred only in a few isolated instances. Some Rāj Gonds wear the sacred thread, and outdo Brāhmans in their purificatory observances, even having the wood which is to cook their food washed before it is burnt. But many of them are obliged once in four or five years to visit their god Būra Deo, and to place cow's flesh to their lips wrapped in a cloth, lest evil should befall their house. The Khatulhā Gonds, found principally in the north, also have a somewhat higher status than the other Gonds, and appear to have belonged to the old Khatolā State in Bundelkhand.

Exogamous divisions.

The exogamous divisions of the Gonds are somewhat complicated. The primary classification is according to the number of gods worshipped. The worshippers of 7, 6, 5, and 4 gods form different divisions, within which marriage is prohibited: that is, worshippers of the same number of gods may not intermarry. Each division also has a totem—that of the 7-god worshippers being a porcupine, of the 6-god worshippers a tiger, of the 5-god worshippers a crane, and of those of 4 gods a tortoise. But each of these divisions is further split up into a number of totemistic septs, and members of a sept may not marry those of a sept having the same totem in another division though worshipping a different number of gods. In many cases also particular septs with different totems in different divisions may not intermarry, the explanation being that a relationship exists between these septs. The whole system is somewhat confused, and the rules are indefinite, while the divisions according to the number of gods worshipped appear to be absent in the northern Districts of the Central Provinces.

The marriage ceremony is performed in several ways. The Rāj Gonds have adopted the Hindu ceremonial. On the other hand, in Bastar and Chānda, the primitive form of marriage by capture is still in vogue, though the procedure is now merely symbolical. The most distinctive feature of a Gond wedding is that the procession usually starts from the bride's house and the ceremony is performed at that of the bridegroom, in contradistinction to the Hindu practice. When a Gond wishes to marry his children he first looks to his sister's children, whom he considers himself to be entitled to demand for his own, such a marriage being called 'bringing back the milk.' Among the poorest classes the expectant bridegroom serves the bride's father for a period varying from three to seven years, at the end of which the marriage is celebrated at the latter's expense. In Khairāgarh the bridal pair are placed in two pans of a balance and covered with blankets. The caste priest lifts up the bridegroom's pan and the girl's relatives the other, and they walk round with them seven times, touching the marriage-post at each turn. After this they are taken outside the village without being allowed to see each other. They are placed standing at a little distance with a screen between them, and liquor is spilt on the ground to make a line from one to the other. After a time the bridegroom lifts up the screen, rushes on the bride, gives her a blow on the back, and puts the ring on her finger, at the same time making a noise in imitation of the cry of a goat. All the men then rush indiscriminately upon the women, making the same noise, and indulge in bacchanalian orgies, not sparing their own relations. The Māria Gonds consider the consent of the girl to be an essential preliminary to the marriage. She gives it before a council of elders, and if necessary is allowed time to make up her mind. For the marriage ceremony the couple are seated side by side under a green shed, and water is poured on them through the shed in imitation of the fertilizing action of rain. Some elder of the village lays his hands on them, and the wedding is over. In the Māria villages, as in Chhattīsgarh, there are *gotalghars*, or two houses or barracks in which all the youths and maidens respectively of the village sleep. They sing and dance and drink liquor till midnight, and are then supposed to separate, and each sex to retire to its own house. Marriage is adult, and divorce and widow-marriage are freely allowed.

Marriage customs.

The funeral ceremonies of the Gonds are interesting. The corpse is usually buried with its feet to the south; the higher classes burn their dead, this honour being particularly

Disposal of the dead.

reserved for old men on account of the expense involved in cremation. Formerly the dead were buried in the houses in which they died, but this practice has now ceased. On the fifth day after death the ceremony of bringing back the soul is performed. The relations go to the river-side and call aloud the name of the dead person, and then enter the river, catch a fish or an insect, and taking it home, place it among the sainted dead of the family, believing that the spirit of the dead person has in this manner been brought back to the house. In some cases it is eaten, in the belief that it will thus be born again as a child. The good souls are quickly appeased, and veneration for them is confined to their descendants. But the bad ones excite a wider interest, because their evil influences may extend to others. A similar fear attaches to the spirits of persons who have died a violent or unnatural death.

Religion.

The religion of the Gond is simply animistic. He deifies ancestors, who are represented by small pebbles kept in a basket in the holiest part of the house, that is, the kitchen, where he regularly worships them at appointed intervals. His greatest god is Būra Deo; but his pantheon includes many others, some being Hindu gods, and various animals or implements to which Hindu names have been attached. Among them may be mentioned Bhīmsen, one of the Pāndava brothers; Pharsī Pen, the battle-axe god; Ghangrā, the bell on a bullock's neck; Chawar, the cow's tail; Bāgh Deo, the tiger; Dūlha Deo, a young bridegroom who was carried off by a tiger; and Pālo, the cloth covering for spear-heads. In Chhindwāra are found *deo khalās* or 'gods' threshing-floors,' at which collections of the gods reside, and where gatherings are held for worship several times a year.

Occupation, character, and appearance.

The Gonds are principally engaged in agriculture, and the majority of them are farm-servants and labourers. The more civilized are also police constables and *chaprāsis*, and the Mohpāni coal-miners are mainly Gonds. They work well, but, like the other forest tribes, are improvident and lazy when they have got enough for their immediate wants. 'A Gond considers himself a king if he has a pot of grain in his house,' says a proverb. The Gonds are of small stature and dark in colour. Their bodies are well proportioned; but their features are ugly, with a round head, distended nostrils, a wide mouth and thick lips, straight black hair, and scanty beard and moustache. The Mārias are taller and have more aquiline features than the other tribes.

Language.

About half of the Gonds in the Central Provinces speak

a broken Hindī, while the remainder retain their own Dravidian language, popularly known as Gondī. This has a common ancestor with Tamil and Kanarese, but little immediate connexion with its neighbour Telugu. Gondī has no literature and no character of its own; but the Gospels and the Book of Genesis have been translated into it, and several grammatical sketches and vocabularies compiled.

Mālwā.—A high-level region, with an area of 7,630 square miles, forming the greater part of the western section of the Central India Agency, which, as one of the most fertile and habitable parts of the Peninsula, has figured prominently in the ancient and mediaeval periods of Indian history.

Position and extent. The term Mālwā has at different periods been applied to somewhat varying tracts, though Mālwā proper has always constituted its main area. Mālwā proper, as understood by Hindus, consists solely of the plateau lying between 23° 30′ and 24° 30′ N. and 74° 30′ and 78° 10′ E., which is terminated on the south by the great Vindhyan range, on the east by the arm of this same range that strikes north from Bhopāl to Chanderī (the Kulāchala Parvata of the Purānas), on the west by the branch which reaches from Amjhera to Chitor (in Rājputāna), and on the north by the Mukandwāra range which strikes east from Chitor to Chanderī. Under Muhammadan rule the *Sūbah* of Mālwā included, in addition to the tract mentioned, the Nimār district on the south, between the Vindhya and Sātpurā ranges, Mewār (now in Rājputāna) on the west, Hāraoti (the Hāra States of Būndi and Kotah in Rājputāna) on the north, and much of the present Central Provinces on the south-east, including even Garhā Mandlā.

Sindhiā's possessions on this plateau, which comprise the Ujjain, Shājāpur, Mandasor, and Amjhera *zilas*, are known collectively as the Mālwā *prānt*.

Mālwā is always divided by natives into six divisions: Kauntel, the country of which Mandasor is the centre; Bāgar, of which the Bānswāra State in Rājputāna is the centre, and in which part of the Ratlām State lies; Rāth, the country in which the greater part of Jhābua and Jobat States are situated; Sondwārā, the country of the Sondia tribe, of which Mehidpur is the centre; Umatwāra, the country of the Umat Rājputs, now represented at Rājgarh and Narsinghgarh; and Khīchiwārā, the land of the Khīchī Chauhāns, of which Rāghugarh State is the centre.

Physical features, &c. The plateau is mainly composed of a vast spread of basaltic rock, which forms great rolling downs, dotted over with the

flat-topped hills peculiar to that geological formation. The country is highly fertile, being principally covered by the soil here called *mār* or *kālī* by the natives, and 'black cotton soil' by Europeans. The plateau has a general slope towards the north, the great Vindhyan scarp to its south forming the watershed. The chief rivers are the CHAMBAL, SIPRĀ, greater and lesser KĀLĪ SIND, and PĀRBATI. The people are skilful and industrious cultivators. The principal crops are wheat, gram, *jowār*, cotton, and poppy. *Jowār* occupies about 44 per cent. of the cropped area, poppy about 6 per cent. The annual rainfall averages 30 inches. The Rājāsthānī dialect called Mālwī or Rāngrī is spoken by nearly half of the population.

Origin of the name. The Mālavās.

The name of the tract, more correctly Mālavā, was originally the designation of a tribe, which is mentioned in the Mahābhārata and the Rāmāyana; but the earliest reference to their habitation is a somewhat vague statement in the Vishnu Purāna that the Mālavās lived in the Pariyātra mountains, or western Vindhyas, while the name Mālavadesa, 'country of the Mālavās,' is not mentioned in any Sanskrit work before the second century B.C., and then refers to an entirely different locality, probably held by another section of this tribe. From these rather involved accounts, it appears that the tract now known as Mālwā was not so called till the tenth century A.D., or even later. The Brihat Sanhitā, written in the sixth century, does indeed mention a country called Mālavā; but the name is not applied to the present Mālwā, which is called Avantī in the same work, while its inhabitants were known as Avantikās or Ujjayantikās. The latter country, of which Avantī (Ujjain) was the chief town, comprised the tract lying between the Vindhyas on the south, Jhālrapātan (in Rājputāna) on the north, the Chambal river on the west, and the Pārbati on the east. To the east of the Pārbati lay the country of Akara, or eastern Mālwā, of which Vidisha, now Bhīlsa, was the recognized capital. In the seventh century Mālwā and Ujjain were described as separate principalities by the Chinese traveller Hiuen Tsiang, who placed the former to the west of the latter, possibly in Gujarāt. Another branch of the Mālavās appears to have occupied the country round Nāgar in Rājputāna, 45 miles north of Kotah, where large numbers of their coins have been found, dating probably from not later than the fourth century A.D. The Mālavās seem to have been at first a nomadic tribe composed of separate units, each under its own headman, but subsequently they formed

a regular tribal constitution. They also inaugurated an era which has long been in use among Hindus north of the Narbadā, and is now known as the Vikrama Samvat, the initial year corresponding to 57 B.C. Till the tenth century, however, the word Vikrama is never employed with dates given in this era, which are always designated as of the Mālavā era, the era of the lords of Mālavā, or of the tribal constitution of the Mālavās. No historical event can be connected with its initial year, or with the adoption of the title Vikrama, which certainly has no connexion with any king of that name living in 57 B.C., as is popularly supposed. All the earliest records in this era come from Rājputāna, north-west of Mālwā, and the first inscription in Mālwā proper is that at MANDASOR, dated in the year 493 of the tribal constitution of the Mālavās, or A.D. 436.

History. Early period. According to the early Buddhist books, Avantidesa was one of the sixteen first powers of India in Buddha's lifetime, its chief town, Ujjain, being important as one of the principal stages on the great route from the Deccan to Nepāl, which passed through Mahissatī or Māhishmatī, now Maheshwar, and Vidisha or Bhīlsa. The Maurya dynasty held Mālwā among their western provinces, Asoka being governor during his father's lifetime, with his head-quarters at Ujjain. On his accession he erected the great *stūpa* at Sānchī, where a fragment of one of his edicts has been found.

The western Satraps. Early in the Christian era the western Satraps extended their rule over Mālwā. The Kshatrapa, or Satrap, Chāshtana is mentioned by Ptolemy (A.D. 153), who calls him Tiastenos king of Ozene (Ujjain). From Chāshtana onwards a regular succession of Satraps ruled Mālwā, the most famous being Rudradāman, who added greatly to his dominions, and whose record at Junāgarh in Kāthiāwār (A.D. 150) mentions that he possessed Akara and Avantī, or eastern and western Mālwa, he himself ruling from Ujjain, while his other provinces were held by viceroys.

The Guptas and White Huns. As the rule of the Satraps died away, the Guptas of Magadha rose to power. Samudra Gupta (326–75) in his Allahābād pillar inscription mentions the Mālavās as a frontier tribe. His successor Chandra Gupta II (375–413) extended his dominions westwards and, driving out the Kshatrapas, annexed Mālwā about A.D. 390, as his records at Sānchī and Udayagiri show. In the next century the Gupta empire broke up; and, though some of the family still held petty principalities, the greater part of the tract fell to the White Hun adventurers, Toramāna

and his son Mihirakula. The White Huns probably entered India towards the end of the fifth century, and, after occupying the Punjab, forced their way southwards. During Skanda Gupta's lifetime they were kept in check; but on his death Toramāna advanced into the districts round Gwalior, where an inscription put up by his son Mihirakula has been found. Advancing farther southwards, Toramāna and his son soon obtained a footing in Mālwā, which by 500 was entirely in their power, the petty Gupta chiefs Budha Gupta and Bhānu Gupta, of whom records dated 484 and 510 exist, becoming their feudatories. On Toramāna's death about 510, Mihirakula succeeded; but his harsh rule caused a revolt, and about 528 he was defeated by a combination of native princes under Nara Sinha Gupta Bālāditya of Magadha, and Yasodharman, a chief who seems to have ruled at Mandasor, where the battle was fought. Yasodharman erected two pillars at Mandasor, recording his victory, and appears then to have become one of the principal chiefs in Mālwā. In the seventh century the famous king Harshavardhana of Kanauj (606–48) held suzerainty over Mālwā.

Rise of the Mālavās.

It is uncertain when the Mālavās actually entered the tract. From the second to the seventh century, while the country was under the strong rule of the Kshatrapas, the Guptas, and Harshavardhana of Kanauj, they must have held a subordinate position; but on the fall of the brief empire of Kanauj they probably acquired greater independence, and rising in importance gave their name to the region. What exactly happened is uncertain; but it would appear that the Mālavās became gradually Hinduized, possibly from contact with the Brāhman rulers of Ujjain, and being a hardy race of warriors, and as such desirable allies, were promoted to Kshattriya rank, and finally absorbed into the great Rājput families which then began to be evolved out of the heterogeneous elements of which the population of India was composed.

The Rājputs.

In the tenth century the names of the Rājput clans begin to appear, and Mālwā fell ultimately to the Paramāras (800–1200), a section of the Agnikula group, who fixed their head-quarters first at Ujjain and later at Dhār. They rose to considerable power, so that 'the world is the Paramāra's' became a common saying. The Paramāra lists give a line of nineteen kings whose known records range from the tenth to the thirteenth century, and of whom several were famous for their patronage of literature. The most notable was Rājā Bhoja (1010–53), who was both a great scholar and a great warrior. His renown

as a patron of literature and as an author still survives, and he is now looked on as the Augustus of India, while many ancient writers of note and works of merit are assigned to his period. He was finally driven from his throne by a combination of the Chālukyas of Anhilvāda in Gujarāt and the Kalachuris of Tripuri. From this time the Paramāra power declined, his successors ruling as little more than local chiefs.

The Muhammadans.

In 1235 Muhammadans first appeared under Altamsh, who took Ujjain, demolishing the renowned temple of Mahākāl, and sacked Bhīlsa, thus destroying the two principal towns of Mālwā. From this time the district was held in fief, with occasional lapses, by officers of the Muhammadan court, till in 1401 Dilāwar Khān assumed the insignia of royalty.

The Sultans of Mālwā.

From 1401 till 1531, when it was annexed to Gujārat, the province of Mālwā or Māndu, as it was often called after the famous fortress which became its capital under these rulers, remained an independent State. Its princes were incessantly at war with those of Gujarāt, with the Bahmani kings of the Deccan, and with other neighbouring chiefs. Dilāwar Khān Ghorī (1401–5) had originally received Mālwā as a fief under Fīroz Shah; but during the confusion that followed the invasion of Tīmūr he became independent, making Dhār the capital of his kingdom. He was succeeded by his son Alp Khān, better known as Hoshang Shāh (1405–34), the founder of Hoshangābād, who lies buried in a magnificent marble tomb in the fort at Māndu, to which place he moved the capital. He left a minor son, Muhammad Ghazni Khān, whom his guardian, Mahmūd Khiljī, promptly murdered, seizing the throne for himself. Under Mahmūd Khiljī's rule (1436–75) Mālwā reached the zenith of its power. His activity was unceasing, so that it was said of him that his tent became his home and the field of battle his resting-place, and yet his administration was marked by the absence of all enmity between Hindus and Muhammadans. Mahmūd extended his dominions in all directions, seizing among other places Ajmer and Ranthambhor in Rājputāna, and Ellichpur in the Deccan; and in 1440, at the invitation of certain nobles, he even advanced against Delhi, but was successfully opposed by Bahlol Lodī. In 1440 he attacked Rānā Kūmbha of Chitor. Both sides claimed the victory, and the Rānā erected the famous Tower of Victory, still standing in the fort, in honour of his success. Mahmūd was succeeded by his son Ghiyās-ud-dīn (1475–1500). Having undergone much toil during his father's lifetime, Ghiyās-ud-dīn handed over the government to his son Nāsir-ud-dīn

and retired to his harem. Nāsir-ud-dīn (1500–10), who succeeded on his father's death, was notorious for his cruelty. He is even said to have poisoned his father, an act which roused such indignation in the emperor Jahāngīr that, when visiting Māndu in 1616, he had the king's remains taken out of the tomb and thrown into the Narbadā. Nāsir-ud-dīn was drowned in a tank in the Kāliādeh palace, near Ujjain, into which he had fallen in a drunken fit, no one daring or caring to pull him out. He was succeeded by Mahmūd II (1510–31). Of him the historian relates that he imagined that kingdoms were ruled by the sword, and that he attempted to put this maxim into practice with dire results. Distrusting his own people, he introduced a Rājput, Medini Rai, into his State as minister. In 1517, scared by the increasing power of this man, he called in Sultān Muzaffar Shāh of Gujarāt to assist in his expulsion. Later on, in a fight with Medini Rai and Rānā Sanga of Chitor, he was taken prisoner, but was magnanimously released. This, however, did not deter him from attacking the Rānā's successor some years later, when he was again taken prisoner by the Rānā's ally, Bahādur Shāh of Gujarāt, and put to death while attempting to escape. The Mālwā dynasty thus came to an end, the kingdom being annexed to Gujarāt (1531).

The Mughals and Sūrīs.

In 1535 Humāyūn attacked Bahādur Shāh and drove him out of Mālwā, defeating him successively at Mandasor and Māndu. During the rule of the Sūri dynasty (1540–55), Mālwā was held by Sher Shāh's right-hand man Shujāat Khān, known locally by the name of Shujāwal Khān, the founder of Shujālpur, and on his death by his son Bāz Bahādur, chiefly famous for his musical talent, and his romantic attachment to the beautiful and accomplished Rūpmatī of Sārangpur. In 1562 Bāz Bahādur was forced to submit to Akbar, and Mālwā became a Mughal province, continuing so until the eighteenth century. Abul Fazl deals with the province at some length in the *Ain-i-Akbarī*. The *Sūbah* varied considerably in extent at different times. In 1594 it contained twelve *sarkārs* (districts), but in 1665 it had only nine. Mālwā possessed special importance from its position on the great Mughal route, along which armies marched from Delhi to the Deccan, the road passing by Dholpur, Gwalior, Narwar, Sironj, and Hindia. Among the numerous governors of Mālwā during this period were prince Murād (1591), the first Nizām-ul-mulk (1719), and Mahārājā Sawai Jai Singh of Jaipur (1734).

The Marāthās.

The Marāthā period of Mālwā history forms the subject of Sir John Malcolm's *Central India*, where it is treated in great

detail. Briefly, the Marāthās gained a permanent footing in Mālwā about 1743, when the Peshwā was made deputy-governor of the *Sūbah*. By degrees the whole country fell to the great Marāthā generals, whose descendants still hold most of it—Sindhia of Gwalior, Holkar of Indore, and the Ponwārs of Dhār and Dewās.

The British.

In the middle of the eighteenth century the British appeared as actors on this scene; and Mālwā from 1780 onwards, for a quarter of a century, was a vast battle-field where Marāthā, Muhammadan, and European struggled incessantly, until the supremacy of the British was finally established in 1818. During the next forty years the history of Mālwā was comparatively uneventful; but in connexion with the Mutiny of 1857 risings took place at Indore, Mhow, Nīmach, Agar, Mehidpur, and Sehore. In 1899–1900 Mālwā suffered from a severe famine, such as had not visited this favoured spot for more than thirty years. The people were unused to, and quite unprepared for, this calamity, the distress being aggravated by the great influx of immigrants from Rājputāna, who had hitherto always been sure of relief in this region, of which the fertility is proverbial. In 1903 a new calamity appeared in the shape of plague, which has seriously reduced the agricultural population in some districts.

Bibliography.

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GWALIOR RESIDENCY

Gwalior Residency.—A Political Charge in the Central India Agency, which comprises all the northern part of the western section of Central India, extending from the Chambal in the north to Bhīlsa in the south, and from Bundelkhand and the Jhānsi District of the United Provinces on the east to the Rājputāna Agency on the west: or, generally speaking, the tract lying between 23° 21′ and 26° 52′ N. and 76° 29′ and 79° 8′ E., with an area of 17,825 square miles. Of this area, 17,020 square miles belong to the Gwalior State, the rest being occupied by the CHHABRA *pargana* of Tonk State (Rājputāna), and the minor States of RĀGHUGARH, KHANIĀDHĀNA, PĀRON, GARHA, UMRĪ, BHADAURA, and several small holdings (see table on the next page).

The population of the charge (1901) is 2,187,612, of whom Hindus number 1,883,038, or 86 per cent.; Animists, 170,316, or 8 per cent.; Musalmāns, 103,430, or 4 per cent.; and Jains, 30,129, or 1 per cent. The density of population is 123 persons per square mile. The Residency contains 6,820 villages and 16 towns, of which the chief are LASHKAR (102,626, with Brigade), MORĀR (19,179), GWALIOR (16,807), GUNA (11,452, with military station), BHIND (8,032), BHĪLSA (7,481), NARWAR (4,929), and CHANDERĪ (4,093). Bhīlsa, Morena, and Guna are the chief centres for the sale of grain, and Chanderī for the manufacture of fine cloths.

After the Treaty of Sālbai (1782), Mr. Anderson was appointed Resident at the court of Mahādji Sindhia, which was merely a moving camp until 1810, when Daulat Rao Sindhia permanently fixed his head-quarters on the spot where Lashkar city now stands. Till 1854, when an Agent to the Governor-General for Central India was appointed, the Resident at Gwalior corresponded directly with the Governor-General. In 1860 the minor States were made into a separate charge, under the officer commanding the Central India Horse at Guna. This arrangement was abolished in 1896, when these States were again placed under the Resident, the officer commanding at Guna continuing to act as *ex officio* Assistant to the Resident, with, however, very limited powers. In 1888 the Khaniādhāna State was transferred from the Bundelkhand Agency to the Resident at Gwalior; and in 1895

the Gwalior State districts of Bhīlsa and Isāgarh were transferred from the Bhopāl Agency to this charge. The Resident, as the officer accredited to the Gwalior Darbār, is also in all matters of general policy the channel of communication between the Darbār and other Political officers, such as the Agents in Mālwā and Bhopāwar, within whose charges isolated portions of the Gwalior State are situated. He exercises a close supervision over the minor holdings of the charge, all criminal cases of any importance in which are either dealt with by him personally or submitted for his sanction and approval. He also has the powers of a District and Sessions Judge for portions of the Midland and Bīna-Bāran sections of the Great Indian Peninsula Railway which pass through the States of Gwalior, Datiā, Samthar, Khaniādhāna, and the Chhabra *pargana*. The head-quarters of the Political officer are situated in the area known as 'The Residency,' a piece of land measuring 1·17 square miles situated close to Morār, about four miles to the east of Gwalior fort. This area is administered by the Resident, and includes three villages, the revenues from which are devoted to the up-keep of the Residency limits. In 1901 the population of the Residency was 1,391. The Great Indian Peninsula and Gwalior Light Railways and the Agra-Bombay and Bhind-Jhānsi high roads traverse the charge.

The following table shows the States, portions of States, and minor holdings under the Residency:—

Name.	Title.	Caste, clan, &c.	Area in square miles.	Population (1901).	Total revenue (1902-3).
					Rs.
Gwalior (portion)	H.H.Mahārājā	Marāthā	17,020	2,068,032	55,56,000
Rāghugarh	Rājā	Khīchī Rājput	112	19,446	52,000
Khaniādhāna	Jāgīrdār	Bundelā Rājput	68	15,528	22,000
Pāron	Rājā	Kachwāha Rājput	60	5,557	25,000
Garha	Rājā	Khīchī Rājput	44	9,481	22,000
Umri	Rājā	Sesodia Rājput	60	2,469	6,000
Bhadaura	Rājā	Sesodia Rājput	50	2,275	5,000
Dharnaoda	Thākur	Khīchī Rājput	41	4,325	9,000
Sirsi	Dīwān	Dhandere Rājput	12	5,448	6,000
Khiaoda	Thākur	Sesodia Rājput	10	857	2,000
Kāthaun	Thākur	Jādon Rājput	5	3,505	7,000
Agra Barkhera	Thākur	Ponwār Rājput	31	5,258	19,000
Chhabra (Tonk portion)	... ...	... ...	312	36,046	2,37,000
Nimrol (Dholpur portion)	... ...	... ...	...	523	...
Railways and military stations	... ...	... ...	...	8,862	...
		Total	17,825	2,187,612	59,68,000

Boundaries, configuration, and hill and river systems.

Gwalior State.—The largest treaty State in the Central India Agency, under the political supervision of a Resident at Gwalior. The State has an area of 25,041 square miles, and is composed of several detached portions, but may be roughly divided into two, the Gwalior or northern, and the Mālwā section. The northern section consists of a compact block of territory, lying between 22° 10′ and 26° 52′ N. and 74° 38′ and 79° 8′ E., with an area of 17,020 square miles. It is bounded on the north, north-east, and north-west by the Chambal river, which separates it from the Agra and Etāwah Districts of the United Provinces, and the Native States of Dholpur, Karauli, and Jaipur in the Rājputāna Agency; on the east by the British Districts of Jālaun and Jhānsi in the United Provinces, and Saugor in the Central Provinces; on the south by the States of Bhopāl, Khilchipur, and Rājgarh, and the Sironj *pargana* of Tonk; and on the west by the States of Jhālawār, Tonk, and Kotah in the Rājputāna Agency. The Mālwā section, with an area of 8,021 square miles, is made up of several detached districts, between which portions of other States are interposed, and which are themselves intermingled in bewildering intricacy.

The State takes its name from the old town of GWALIOR, which, though never the actual capital, has always been an important place from the strength of its fort. The name is a corruption of Gopādri or Gopagiri, 'the shepherd's hill.'

The State falls into three natural divisions, conveniently designated the plain, plateau, and hilly tract. The plain occupies the country lying to the north, east, and west of the town of Gwalior, and corresponding practically with the GWALIOR GIRD, TONWARGHĀR, BHIND, and SHEOPUR *zilas* of the State, with an area of 5,884 square miles. The elevation in this tract averages only a few hundred feet above the sea, ranging from about 500 feet to nearly 900. From a point about 80 miles south of Gwalior the country rises rapidly towards the south until it reaches the level of the Mālwā plateau, with an average elevation of about 1,500 feet. The area of this tract is 17,856 square miles, or more than 70 per cent. of the whole State. The hilly tract comprised in the AMJHERA *zila* consists of a medley of hill and valley, covered for the most part with thick jungle. It has an area of 1,301 square miles and a mean elevation of 1,800 feet above sea-level.

Two branches of the Vindhya range traverse the State: one striking northwards from Bhīlsa passes up the centre of the State to Gwalior, while the other runs in a parallel direction

through the Ujjain and Nīmach districts. The watershed is determined by the main scarp of the Vindhyas, which lies to the north of the Narbadā river, and all streams flow in a northerly direction. The most important are the CHAMBAL, with its tributaries, the greater KĀLĪ SIND, SIPRĀ, and the western PĀRBATI; the BETWĀ; and the SIND, with its tributaries, the eastern Pārbati, Pahūj, and Kunwārī. These streams, though affording a considerable water-supply, are practically of no value for agricultural purposes, as the steepness of their banks makes irrigation from their waters almost impossible.

Geology[1].

To describe its geological formation, the Gwalior State may be divided into four principal sections: the country extending between the western portion of Bundelkhand to the east, the Chambal river to the west, and the northern part of Mālwā to the south, within which is situated the capital of the State; the district of Nīmach; several large tracts of the Mālwā plateau; and a portion of the southern scarp of the Mālwā plateau and of the country along the Narbadā river.

The first region, constituting Gwalior proper, is largely occupied by the Vindhyan series, rising in a succession of scarps which strike approximately north and south, except in their northern portion where the direction gradually changes to north-east and becomes parallel to the course of the Chambal river. There are four principal ranges capped by massive beds of sandstones which, taken in order from east to west, belong respectively to the Kaimur, lower Rewah, upper Rewah, and lower Bandair divisions. Beyond the fourth range, towards the Chambal river, the ground becomes largely covered by alluvial deposits, which conceal the next division of the Vindhyans, the Sirbū shales. A number of rock exposures appear, however, in the Chambal river, remarkable for the occurrence of the Chambal limestone band, here intercalated among the Sirbū shales and not known to occur at that horizon in Bhopāl or in Bundelkhand and Baghelkhand.

North of latitude 26° N., the Kaimur sandstone no longer rests upon the crystalline rocks of the Bundelkhand gneiss, but upon sedimentary rocks belonging to the Bijāwar series. They were originally distinguished as the Gwalior series, but their complete lithological agreement with the Bijāwars of Bundelkhand and with those of Rewah authorizes their correlation with that group. The Bijāwars are very much older than the Vindhyans, and these hill ranges already existed as such before the commencement of the Vindhyan era. This is one of the

[1] By Mr. E. Vredenburg, Geological Survey of India.

oldest and at the same time one of the most distinct instances of a former land surface to be found in India, though similar features frequently recur among rocks of various geological ages in consequence of the protracted continental conditions and absence of marked disturbance in the Peninsula.

The Bijāwar strata consist of the same rocks as in the Bundelkhand and Rewah exposures; but as they are less disturbed than in those outcrops, their degree of alteration is remarkably slight, shales and sandstones taking the place of the usual slates and quartzites. The lowest bed of the series is, as usual, a conglomerate of white quartz pebbles overlaid by a mass of sandstone, which caps the gneissose scarp forming the southern limit of the most southern and most continuous of the ranges. The sandstone is called the Pār sandstone, from the town of Pār situated at the foot of the scarp, 15 miles south-west of Gwalior. The overlying rocks, whose aggregate thickness amounts to about 2,000 feet, form the parallel ranges north of the Pār sandstone scarp, and include shales, banded jaspers, limestones, porcellanites, and basic volcanic rocks. Several bands of the latter occur at various horizons. They are well exposed in the hill upon which the fort of Gwalior stands, where they are capped by an outlier of Kaimur sandstone. Some of the shales and jaspers are impregnated with hematite, sometimes to such an extent as to become valuable iron ores. In the angle included between the scarps formed by the Kaimur and Pār sandstones, a considerable area of the Bundelkhand gneiss outcrop is situated in Gwalior territory. The southern continuation of the Vindhyan ranges is greatly concealed by the overflowing Deccan trap, while, to the north, they sink beneath the Gangetic alluvium, which also covers a great deal of the Bijāwars and gneiss.

A great variety of rocks occur in the Nīmach area, which has, however, been very little studied. The three great groups of the Upper Vindhyans—the Kaimur, Rewah, and Bandair—are all represented with their characteristic subdivisions, and are here underlaid by typical Lower Vindhyans of great thickness and considerable superficial extent. These rest on crystalline schists and gneisses of Archaean age (Arāvalli series), and on strata of the Delhi series, whose age is difficult to decide, as it appears to be a heterogeneous group probably constituted partly of true Bijāwar rocks and partly of newer strata intermediate in age between the Bijāwars and Vindhyans. A considerable portion of Sindhia's territories situated in Mālwā has never been geologically surveyed. The formations

consist largely of Deccan trap, and it is also known that the Vindhyans occur in the neighbourhood of Bhīlsa.

Farther south the districts bordering the Narbadā have been geologically famous ever since Keatinge's discovery of cretaceous fossils at Chirākhān, 22 miles east of Bāgh, in 1856, and the region has been carefully surveyed by Dr. Blanford. The fossil sea-urchins have been studied by the late Professor Duncan, who arrived at the conclusion that the beds containing them are of cenomanian age, approximately corresponding, therefore, with the upper greensand in England. These fossils are found in a series of calcareous strata which, through a misapprehension regarding their geographical situation, have been misnamed the Bāgh beds by Dr. Carter in the first published account of Keatinge's discovery. Both the underlying and overlying beds are sandstones, the whole series being conformable with one another. The lower sandstone is sometimes distinguished under the name of Nimār sandstone. All these strata belong to the Lameta or infra-trappean group.

The town of Bāgh itself is situated on Bijāwars, much of the neighbouring region being occupied by an outcrop of these rocks bordered on all sides by faults. The area includes the usual rock of the Bijāwar series, slates, siliceous limestones, jaspers, and basic volcanic rocks. The lines of fracture are occupied by a siliceous breccia, which often contains a large proportion of hematite and then constitutes a valuable iron ore which was once extensively mined and smelted. The same district contains extensive outcrops of gneissose rocks. The gneiss exhibits a great deal of variety, and in this respect differs from the Bundelkhand gneiss, and seems closely related to the type called Bengal gneiss, which is regarded as more recent. The remainder of the district is occupied by Deccan trap.[1]

Botany.

In the northern parts of the Gwalior State the vegetation in waste tracts consists largely of deciduous trees and shrubs, many of which flower when leafless or nearly so in the hot season. The principal species of trees are *Bombax malabaricum*, *Sterculia urens*, *Semecarpus Anacardium*, *Acacia arabica*, *A. leucophloea* and *A. Catechu*, *Anogeissus latifolia* and *A. pendula*, *Cordia Rothii*, *Phyllanthus Emblica*, *Erythrina suberosa*, and *Gmelina arborea*. Farther south the low hills are covered with low forest, containing many shrubs like *Grewia*, *Zizyphus*,

[1] 'Geology of Gwalior and Vicinity,' *Records of the Geological Survey of India*, vol. iii, pp. 33–42; *Memoirs of the Geological Survey of India*, vol. vi, part 3; *Quarterly Journal of the Geological Society of London*, vol. xxx, 1865; *Records of the Geological Survey of India*, vol. xx, pp. 81–92.

Woodfordia, *Casearia*, *Carissa*, *Capparis*, and *Antidesma*, mixed with *Butea frondosa*, *Buchanania latifolia*, *Bassia latifolia*, *Diospyros tomentosa*, *Odina Wodier*, and *Boswellia serrata*, though when the latter is plentiful the brushwood undergrowth is often scanty. In places bamboos are plentiful. In the extreme south the typical forest of the Central Indian highlands occurs, containing some teak, *sāj* (*Terminalia tomentosa*), and other species, such as *Ougeinia*, *Dalbergia latifolia*, *Hardwickia*, *Cochlospermum*, *Schreibera*, and *Soymida*, characteristic of the region generally.

Fauna. The Gwalior forests, and especially those in the northern section, abound in wild animals of every kind, tigers, leopards, *sāmbar*, *chītal*, antelope, and bears being met with, while small game is found everywhere.

Climate and temperature. Throughout the plateau, which comprises nearly three-quarters of the total area, the climate is comparatively equable, being free from extremes of either heat or cold. In the plains, however, the hot season is distinctly oppressive, and the cold in winter is severe. The annual rainfall varies from about 30 inches on the plateau to 40 inches in the plains.

History. The house of Sindhia (or Shinde) traces its descent from a family of which one branch held the hereditary post of *pātel* in Kannerkhera, a village 16 miles east of Sātāra. The head of the family received a patent of rank from the emperor Aurangzeb, while a daughter of the house was married to Rājā Sāhū, son and successor of Sambhājī. The founder of the Gwalior house was Rānoji Sindhia, who belonged to an impoverished branch and, according to a story current in Sir John Malcolm's time, had become a personal attendant on the Peshwā Bālāji Bājī Rao, and used to carry his slippers. He rose rapidly in favour, brought to the front by his soldierly qualities. In 1726, together with Malhār Rao Holkar, the founder of the house of Indore, and the Ponwār, he was authorized by the Peshwā to collect *chauth* (25 per cent. of the revenues) and *sardeshmukhī* (10 per cent. over and above the *chauth*) in the Mālwā districts, retaining for his own remuneration half the *mokassa* (or remaining 65 per cent.). Rānoji fixed his head-quarters at the ancient city of UJJAIN, which ultimately became the capital of the Sindhia dominions, and in 1745 he died near SHUJĀLPUR, where his cenotaph stands. He left three legitimate sons, Jayāpa, Dattāji, and Jotiba, and two illegitimate, Tukāji and Mahādji. Jayāpa succeeded to the territories of Rānoji, estimated to produce 65·5 lakhs yearly, but was killed at Nāgaur in 1759. He was

followed by his son Jankoji, who was taken prisoner at Pānīpat (1761) and put to death, and Mahādji Sindhia succeeded.

The history of Gwalior State during the rule of Mahādji and his successor Daulat Rao is practically the history of India, in shaping which they both took a leading part. Mahādji returned from the Deccan to Mālwā in 1764, and by 1769 re-established his power there. In 1772 Mādhu Rao Peshwā died; and in the struggles which ensued Mahādji took an important part, and seized every chance of increasing his power and augmenting his possessions. In 1775 Raghuba Peshwā threw himself on the protection of the British. The reverses which his forces met with at the hands of Colonel Goddard after his famous march from Bengal to Gujarāt (1778), the fall of Gwalior to Major Popham (1780), and the famous night attack by Major Camac, opened Sindhia's eyes to the strength of the new power which had entered the arena of Indian politics. In 1782 the Treaty of Sālbai was made with Sindhia, the chief stipulations being that Sindhia should withdraw to Ujjain, and the British north of the Jumna, and that Sindhia should negotiate treaties with the other belligerents. The importance of this treaty can scarcely be exaggerated. It made the British arbiters of peace in India and virtually acknowledged their supremacy, while at the same time Sindhia was recognized as an independent chief and not as a vassal of the Peshwā. A Resident, Mr. Anderson (who had negotiated the treaty), was at the same time appointed to Sindhia's court. Sindhia took full advantage of the system of neutrality pursued by the British to establish his supremacy over Northern Hindustān. In this he was assisted by the genius of Benoit de Boigne, whose influence in consolidating the power of Mahādji Sindhia is seldom estimated at its true value. He was a Savoyard, a native of Chambery, who had served under Lord Clare in the famous Irish Brigade at Fontenoy and elsewhere, and who after many vicissitudes, including imprisonment by the Turks, reached India and for a time held a commission in the 6th Madras Infantry. After resigning his commission he had proposed to travel overland to Russia, but was prevented by the loss of his possessions and papers, stolen, it appears, at the instigation of Mahādji, who was suspicious of his intentions. De Boigne finally entered Sindhia's service, and, by his genius for organization and command in the field, was instrumental in establishing Marāthā supremacy. Commencing with two battalions of infantry, he ultimately increased Sindhia's regular forces to three brigades. With these troops Sindhia became

invincible, defeating the Rājputs at Lālsot (1787), Pātan (1790), and Merta (1790), Holkar at Lakherī (1793), and the Delhi forces at Agra (1787).

In 1785 Sindhia reinstated the emperor Shāh Alam on his throne at Delhi, receiving in return the title of deputy Vakīl-ul-Mutlak or vicegerent of the empire, that of Vakīl-ul-Mutlak being at his request conferred on the Peshwā, his master, as he was pleased to designate him. In 1788 the atrocities practised by Ghulām Kādir on the unfortunate emperor gave Sindhia the opportunity of taking possession of Delhi and becoming the protector of the aged Shāh Alam. After the peace made with Tipū Sultān in 1792, Sindhia successfully exerted his influence to prevent the completion of a treaty between the British, the Nizām, and the Peshwā, directed against Tipū. In the same year Sindhia carried out the investiture of the Peshwā with the insignia of Vakīl-ul-Mutlak. During the ceremony he professed the greatest humility, even insisting on bearing the Peshwā's slippers, as his father had served an earlier Peshwā. The old Marāthā nobles, however, were disgusted, and refused to attend or offer the usual complimentary gifts to Sindhia. Mahādji was now at the zenith of his power, when all his schemes for further aggrandizement were cut short by his sudden death in 1794 at Wānowri near Poona. Mahādji Sindhia had many qualities superior to those of his successful contemporaries, such as Ghāzi-ud-dīn, Ghulām Kādir, and Raghuba, who had come to the front by treachery or sheer brutality. With such men Sindhia had nothing in common.

'Clear in the conception of reasonable projects, he was bold and prudent in their realization. . . . In a scene of barbarous anarchy, when all the bonds of society seemed to be unloosed, he was amiable, courteous, and free from cruelty. . . . Sindhia was easily provoked and not easily appeased. But, if he seldom forgave an injury, he never forgot a benefit . . . consequently he was served with fidelity and affection. His countenance was expressive of good sense and good humour, but his complexion was dark, his person inclining to corpulence, and he limped from the effects of his wound at Pānīpat. He could write, was a good accountant, and understood revenue affairs well.'

Mahādji left no heir, and was succeeded by Daulat Rao, a grandson of his brother Tukāji, who was scarcely fifteen years of age at the time. Born in wealthy surroundings, brought up among foreign troops from whom he had learned to despise those of his own country, the possessor of vast territories and a dominant military organization, Daulat Rao looked upon

himself as the chief sovereign in India and not as a member of the Marāthā confederacy. At this time the death of the young Peshwā, Mādhu Rao II (1795), and the troubles which it occasioned, the demise of Tukoji Holkar and the rise of the turbulent Jaswant Rao Holkar, together with the intrigues of Nānā Farnavīs, threw the country into confusion and enabled Sindhia to gain the ascendancy. He also came under the influence of Sarje Rao Ghātke, the most unprincipled scoundrel of the day, whose daughter he had married (1798). Urged possibly by this adviser, Daulat Rao aimed at increasing his dominions at all costs, and seized territory from the Marāthā Ponwārs of Dhār and Dewās. The rising power of Jaswant Rao Holkar, however, alarmed him. In July, 1801, Jaswant Rao appeared before Sindhia's capital of Ujjain, and, after defeating some battalions under Hessing, extorted a large sum from its inhabitants, but did not ravage the town. In October, however, Sarje Rao Ghātke took revenge by sacking Indore, razing it almost to the ground, and practising every form of atrocity on its inhabitants. From this time dates the *gardī-kā-wakt*, or 'period of unrest,' as it is still called, during which the whole of Central India was overrun by the armies of Sindhia and Holkar and their attendant predatory Pindāri bands, under Amīr Khān and others. De Boigne had retired in 1796; and his successor Perron was a man of a very different stamp, whose determined favouritism of French officers, in defiance of all claims to promotion, produced discontent in the regular corps.

Finally, on December 31, 1802, the Peshwā signed the Treaty of Bassein, by which the British were recognized as the paramount power in India. The continual evasion shown by Sindhia in all attempts at negotiation brought him into conflict with the British, and his power was completely destroyed in both Western and Northern India by the victories of Ahmadnagar, Assaye, Asīrgarh, and Laswāri. His famous brigades were annihilated and his military power irretrievably broken. On December 30, 1803, he signed the Treaty of Sarji Anjangaon, by which he was obliged to give up his possessions between the Jumna and Ganges, the district of Broach, and other lands in the south of his dominions; and soon after, by the Treaty of Burhānpur, he agreed to maintain a subsidiary force to be paid for out of the revenues of territory ceded by the treaty. By the ninth article of the Treaty of Sarji Anjangaon he was deprived of the forts of Gwalior and Gohad. The discontent produced by the last condition almost caused a rupture,

and did actually result in the plundering of the Resident's camp and detention of the Resident as a prisoner. In 1805, under the new policy of Lord Cornwallis, Gohad and Gwalior were restored, and the Chambal river was made the northern boundary of the State, while certain claims on Rājput States were abolished, the British Government at the same time binding itself to enter into no treaties with Udaipur, Jodhpur, Kotah, or any chief tributary to Sindhia in Mālwā, Mewār, or Mārwār. In 1816 Sindhia was called on to assist in the suppression of the Pindāris. For some time it was doubtful what line he would take, but he ultimately signed the Treaty of Gwalior in 1817 by which he promised full co-operation. He did not, however, act up to his professions, and connived at the retention of the fort of Asīrgarh which had been ceded by the treaty. A fresh treaty in 1818 made a readjustment of boundaries, Ajmer and other lands being ceded.

In 1827 Daulat Rao died, leaving no son or adopted heir. His widow Baiza Bai, an unscrupulous and designing woman, adopted Mukut Rao, a boy of eleven belonging to a distant but legitimate branch of the family, who succeeded as Jankojī Rao Sindhia. Difficulties then arose as to whether the Bai should rule in her own right or as regent, and her behaviour towards the young chief finally caused a rise of feeling in his favour which impelled the Bai to take refuge in British territory. She returned after an interval and lived at Gwalior till her death in 1862. The chief's maternal uncle, known as the Māmā Sāhib, had meanwhile become minister. The most important event during this period was the readjustment of the terms for maintaining the contingent force raised under the treaty of 1817.

Jankojī Rao was a weak ruler and feuds were constant at his court, while the army was in a chronic state of mutiny. He died in 1843, and in the absence of an heir, his widow Tārā Bai adopted Bhāgīrath Rao, a son of Hanwant Rao, commonly called Bābāji Sindhia. He succeeded under the name of Jayājī Rao Sindhia, the Māmā Sāhib being chosen as regent. Tārā Bai, however, came under the evil influence of Dādā Khāsgiwāla, the comptroller of her household, an unscrupulous adventurer who wished to get all power into his own hands. A complicated series of intrigues followed, which it is impossible to unravel. The Dādā, however, succeeded in driving the Māmā Sāhib from the State, and became minister. He filled all appointments with his relatives, and matters rapidly passed from bad to worse, ending in the assemblage of large bodies of troops who threatened an attack on Sironj, where the Māmā

Sāhib was then residing. War was impending in the Punjab, and as it was essential to secure peace, the British Government decided to interfere. Colonel Sleeman, the Resident, was withdrawn, and the surrender of Dādā Khāsgiwāla was demanded. A British force under Sir Hugh Gough moved on Gwalior, and crossed the Chambal in December, 1843. On December 29 followed the simultaneous battles of Panniār and MAHĀRĀJPUR, in which the Gwalior army was annihilated. A treaty was then made, under which certain lands to the value of 18 lakhs were ceded for the up-keep of a contingent force, besides other lands for the liquidation of the expenses incurred in the late war, the State army was reduced, and a Council of Regency was appointed during the minority, to act under the Resident's advice.

In 1852 Dinkar Rao (afterwards Rao Rājā Sir Dinkar Rao, Mushīr-i-khās Bahādur, K.C.S.I.) became minister, and under his able management radical reforms were introduced into every department of the administration. During the Mutiny, Sindhia gave valuable assistance to the British, at no little risk to himself. Early in June, 1858, he was driven from the Gwalior fort by Tāntiā Topī and the Rānī of Jhānsi, to whom all his troops deserted. But on June 19, Gwalior was captured by Sir Hugh Rose and Sindhia was reinstated. For his services lands worth 3 lakhs a year were made over, while he was allowed to increase his infantry from 3,000 to 5,000 men, and his artillery from 32 to 36 guns. In 1861 he was created a G.C.S.I. In 1872 the State lent 75 lakhs for the construction of the Agra-Gwalior portion of the Great Indian Peninsula Railway, and a similar amount in 1873 for the Indore-Nīmach section of the Rājputāna-Mālwā Railway. A personal salute of 21 guns was conferred in 1877, and Jayājī Rao became a Councillor of the Empire and later on a G.C.B. and C.I.E. In 1882 land was ceded by the State for the Midland section of the Great Indian Peninsula Railway. In 1886 Gwalior fort and Morār cantonment, with some other villages, which had been held by British troops since 1858, were exchanged for Jhānsi city.

Jayājī Rao died in 1886 and was succeeded by his son, the present chief, Mādhava Rao Sindhia, then a boy in his tenth year. A Council of Regency conducted the administration until 1894, when the Mahārājā obtained powers. He takes a deep and active interest in the administration of his State, having a clear and comprehensive grasp of the work done in each department. In 1900 the Mahārājā went to China during the war, at the same time presenting a hospital ship for

the accommodation of the wounded. The chief bears the titles of Mahārājā and His Highness, and receives a salute of 19 guns, increased to 21 in his own territory. The present Mahārājā is also a G.C.V.O., G.C.S.I., and A.-D.-C. to the King-Emperor, besides holding the rank of Honorary Colonel in the British army, and Honorary Colonel of Skinner's Horse, a regiment originally raised by Colonel Skinner, an officer of De Boigne. He has also received the gold Kaisar-i-Hind medal, and the honorary degree of LL.D. granted by the University of Cambridge.

Archaeology.

Gwalior State contains many places of archaeological interest. Except Old Ujjain, which requires to be excavated before its site can be properly examined, the earliest remains are those round BHĪLSA, at Beshnagar and UDAYAGIRI, where Buddhist remains of the first century B.C. and Hindu relics of the fourth and fifth centuries A.D. are to be seen. At BĀGH a series of fine rock-cut Buddhist *vihāras* exist, dating probably from the seventh century. Mediaeval Hindu and Jain architecture is represented at BARO, GWALIOR, GYĀRASPUR, NAROD, and UDAYAPUR, while the best Muhammadan work is seen at CHANDERĪ, MANDASOR, NARWAR, GOHAD, and GWALIOR. Besides these, old shrines and buildings are met with in many localities, few places indeed of any size being without some such site of the past. Most of the remains are those of Hindu and Jain temples of the tenth to the thirteenth centuries. At Kutwār or Kamantalpur, 10 miles north-east of Nūrābād (26° 24′ N. and 78° 6′ E.), and at Paroli and Parāvalī, 9 miles north of Gwalior, are remains which date back to the fifth and sixth centuries, perhaps even earlier. Rājāpur near Terāhi contains the remains of a *stūpa*, probably of late date. Terāhi, Kadwāha close by, Dubkund near Sheopur, and Suhānia, 25 miles north of Gwalior, all show signs of having once been places of importance, especially Suhānia, which appears to have been a large city. At Kāliadeh, 5 miles north of UJJAIN TOWN, is an old palace constructed in the bed of the Siprā. The waters of the river are led through fancifully shaped conduits into numerous tanks and over sculptured stone curtains, whence they fall in a thin iridescent sheet, until they finally return to their natural bed over a fall of some 20 feet. The palace appears to have been built by the Khiljī Sultāns of Mālwā in the sixteenth century.

The people.

The population at the three enumerations was: (1881) 2,993,352, (1891) 3,378,774, and (1901) 2,933,001, the density in the last year being 117 persons per square mile. The

decrease of 13 per cent. during the last decade is mainly due to the effect of bad seasons, notably the disastrous famine of 1899–1900. The State contains 23 towns, the two largest being GWALIOR CITY (population, 119,433), consisting of Gwalior, Lashkar, and Brigade, and UJJAIN (39,892), the former capital. Nine of these towns are in the plains, the remainder being on the plateau. There are 9,538 villages, with an average number of 273 inhabitants.

The following table gives statistics of population and land revenue:—

District.	Area in square miles.	Number of Towns.	Number of Villages.	Population, 1901.	Population per square mile.	Number of persons able to read and write.	Land revenue and cesses for *khālsa* area, 1902-3.
Sheopur	2,862	3	729	214,624	75	Details not available.	8,13,000
Tonwarghār	1,834	1	704	369,414	199		11,12,000
Bhind	1,554	2	819	394,461	254		11,65,000
Gwalior Gird	1,513	3	614	323,693	246		5,25,000
Narwar	4,041	2	1,298	398,361	131		6,58,000
Isāgarh	3,591	2	1,367	248,679	75		4,97,000
Bhīlsa	1,625	1	708	120,189	74		3,32,000
Shājāpur	3,494	3	1,393	361,050	103		14,02,000
Ujjain	1,505	3	667	209,670	139		9,86,000
Amjhera	1,301	...	464	96,426	74		1,51,000
Mandasor	1,721	3	775	196,434	114		9,03,000
Total	25,041	23	9,538	2,933,001	117	70,000	85,44,000

Hindus form 84 per cent. of the total, Animists 7 per cent., Musalmāns 6 per cent., and Jains 2 per cent. The followers of Bābā Kapūr, a Husaini Saiyid, are found only in this State. He was originally a soldier, but subsequently devoted his time to carrying water for the poor, and finally adopted a life of meditation. He fell from the roof of his house and died in 1571. His shrine is situated in a cave, cut in the north-eastern face of the rock on which the Gwalior fort stands. It is supported by grants from State funds, and is visited by both Hindus and Muhammadans. Religion.

Owing to the wide area covered by the State, a great diversity of languages exists. Thus Mālwī is spoken by 25 per cent. of the population, but is used by 80 to 90 per cent. of the people in the western districts. Bundelī speakers form 18 per cent. of the total, but the language is spoken by 70 per cent. in Bhānder and 86 per cent. in Bhīlsa. Urdū was returned by 18 per cent. and is spoken in all parts by the official classes. In Tonwarghār a dialect of Western Hindī, Language.

called Tonwarghāri, is the prevailing tongue, and is spoken by 13 per cent. of the population of the State.

Castes and occupations.

The Hindu castes most largely represented are the Chamārs (leather workers and labourers), 319,500; Brāhmans, 31,0000; Rājputs, 297,000; Kāchhīs (agriculturists), 158,000; Ahīrs (graziers and cultivators), 108,715; Gūjars (graziers and cultivators), 100,700; Balais, 71,000; and Korīs (weavers), 66,500. Among the Muhammadans, Shaikhs number 58,800 and Pathāns 47,600. The most prominent jungle tribes are the Kirārs (agriculturists and hunters), 62,400; Mīnās, 62,300; and Bhīls, 41,300, the last being chiefly met with in the Amjhera district. A large proportion of the population is agricultural, 57 per cent. in the plains and hilly tracts and 47 in the plateau being supported by agriculture, while 26 per cent. follow pastoral occupations. Industrial pursuits are followed by 15 per cent., commercial by 3 per cent., and professional by 1 per cent.

Christian missions.

The Christian community in 1901 numbered 765, including 379 native Christians. The Canadian Presbyterian Mission has establishments at Ujjain and Nīmach.

General agricultural conditions.

The variety in the physical features of the State causes great differences in the agricultural conditions. The best soil is found in Mālwā, but the Tonwarghār and Bhind districts are covered with alluvial soil of fair fertility. In the centre of northern Gwalior a hilly tract, formed by an arm of the Vindhyas, makes much of the country in the Narwar, Sheopur, and Isāgarh districts of little use for agricultural purposes. Nearly the whole of Amjhera is cut up with hills and contains little soil of value. Other factors are the density and character of the population. Large tracts of good land are lying fallow for want of cultivators, while the endeavours made to induce the Bhīls in Amjhera to practise ordinary methods have not met with much success.

The soil is classed under ten main heads: *mār*, or black soil, very retentive of moisture; *kābar*, an inferior black soil, less retentive of moisture; *paruā*, a light soil; *dūmat*, a clayey soil; *pāthal*, a detrital soil found on the slopes of the hills; *karmatiya*, used mainly for growing rice; *bhūrī*, a yellow soil; *kachhār*, the soil found along river-beds; and *rānkar* and *dānda*, two stony soils of little value. The first four classes produce both spring and autumn crops, while the rest bear only a single crop in the autumn. The last two soils cannot be cultivated every year.

Chief

Of the total area of the State, 5,587 square miles, or

22 per cent., are alienated in grants, leaving 19,454 square miles of *khālsa* or land directly under State control. The main agricultural statistics for 1902–3 are shown below, areas being in square miles :—

agricultural statistics and principal crops.

District.	Total *khālsa*.	Cultivated.	Irrigated.	Cultivable waste.
Sheopur . .	2,522	502	21	335
Tonwarghār .	1,620	794	47	299
Bhind . .	1,397	742	35	169
Gwalior Gird .	1,362	274	37	332
Narwar . .	3,032	773	99	1,044
Isāgarh . .	2,421	528	19	1,126
Bhīlsa . .	1,423	299	3	757
Shājāpur . .	2,609	741	47	1,292
Ujjain . .	1,069	495	12	425
Amjhera . .	673	194	4	222
Mandasor .	1,326	380	37	470
Total	19,454	5,722	361	6,471

Jowār is the principal crop, covering 1,807 square miles, or 29 per cent., of the total cropped area in *khālsa* land in 1902–3; while gram (952), wheat (467), *bājra* (341), maize (252), barley (119), *arhar* (107), and rice (66) are also important. The chief non-food crops are oilseeds (346), cotton (305), poppy (65), and sugar-cane (9). Various minor grains, mostly pulses, are also grown, while *til*, linseed, and *rameli* are grown for oil, and *ambārī* and *san*-hemp for fibre. In the country round Gwalior city a considerable quantity of Indian hemp is produced for the manufacture of *gānja* and *bhang*. Tobacco and the usual vegetables are grown in villages. The area in acres under poppy was 49,553 in 1900–1, 34,057 in 1901–2, and 41,345 in 1902–3. The decrease is due mainly to the diminution in the Mālwā population, which has made it difficult for agriculturists to obtain the necessary labour at the right moment, so essential to the proper cultivation of this crop. Liberal concessions are made for the breaking-up of waste land and clearing of forests.

Improvements in agricultural practice.

The total area under cultivation increased from 5,287 square miles in 1901–2 to 5,722 square miles in 1902–3, but the irrigated area fell from 377 square miles to 361. Loans of seed and money are freely given, the rate of interest being 4 per cent. on seed grants and 6 per cent. on loans for well-digging and the purchase of bullocks. This system of making State advances is said to be rapidly ousting the former monopoly of the village bankers.

Cattle, ponies, and sheep.

The only special breed of cattle met with in the State is the Mālwī. These are of medium size, generally of a grey, silver grey, or white colour. They are very strong and active. In the Narwar and Sheopur districts a local breed of cattle is raised of a very hardy type. The milch cows and the goats of the Bhind and Tonwarghār districts have a considerable reputation.

Irrigation.

A separate irrigation department, which was started during the present chief's minority and is now a section of the State Public Works department, deals with the maintenance of existing wells and tanks and the construction of new works. No water rates are levied, a return on the outlay being obtained from the higher rates levied on the increased area brought under irrigation. The chief source of water-supply is from wells. In Mālwā water is usually raised in a leathern bag worked by bullocks, while in northern Gwalior the Persian wheel is common. The cost of making wells is considerable in northern Gwalior, and in the Sheopur district especially is almost prohibitive, owing to the proximity of the rock to the surface. In 1902-3, 361 square miles of *khālsa* land were irrigated, of which 247 square miles were supplied from wells, 87 from tanks, and 27 from other sources. Owing to their depth below the surrounding country, the rivers are of little use for irrigation.

Forests.

The forests lie mainly in the Sheopur, Isāgarh, Narwar, Amjhera, and Bhīlsa districts. In 1896 they were placed under regular supervision, but as yet no attempt has been made to work them commercially, and no areas have been formally 'reserved.' The forest produce, consisting of timber, charcoal, grass, gum, lac, and the flowers and fruit of the *mahuā* and *chironji*, is auctioned yearly to contractors who supply the public. A Conservator of forests has lately been appointed, who is introducing systematic management. An annual revenue of about Rs. 72,000 is derived, giving a profit of Rs. 13,000.

Minerals.

Iron is found round Gwalior in large quantities, a very pure hematite occurring in the Bijāwar rocks. In former days a considerable industry existed near Panniār, but this has almost entirely died out, owing to the cheapness of the European product. Heaps of slag still indicate the sites of old workings. A little crude salt and saltpetre are manufactured from surface efflorescences. A considerable deposit of mica exists at Gangāpur, but has not yet been worked commercially. Limestone occurs in many places, but is little quarried. The chief mineral product of Gwalior is the magnificent building material pro-

vided by the Vindhyan sandstone, which has been used in the old buildings on the fort and throughout the modern city of Lashkar. The quarrymen are mostly Chamārs, who pay an annual fee of Rs. 4 a head.

Arts and manufactures.

The main industries are connected with cotton, which is ginned and pressed in factories at many places. A large spinning-mill, established by a private firm at Ujjain in 1898, employs 500 hands and produces 3,000 lb. of yarn a day. The fabrics produced at CHANDERĪ are remarkable for their fineness, and a popular kind of cotton print is made at Mandasor. Opium is manufactured at Ujjain and Mandasor, the latter place being the chief centre of the industry. At Sheopur a local art in lacquer-work exists, bedstead legs and playing-cards being a speciality.

Commerce and trade.

The principal exports are grain, oilseeds, cotton, opium, country cloth, and *ghī*. These articles are exported to Bombay, Ahmadābād, Cawnpore, Indore, and Calcutta principally, much of the opium being shipped to China. The chief articles imported are hardware, kerosene oil, arms, machinery, and paper, which are obtained from Bombay, Ahmadābād, Cawnpore, Indore, and Calcutta. The Muhammadan population imports a considerable quantity of white metal utensils from Bhīlwāra in Rājputāna. The chief marts are LASHKAR, UJJAIN, BHIND, Morena, SABALGARH, SHEOPUR, SĪPRĪ, GUNA, MUNGAOLĪ, Pachhār, CHANDERĪ, MANDASOR (for opium especially), SHĀJĀPUR, NĪMACH, and Gangāpur.

Means of communication. Railways and roads.

The northern part of the State is traversed by the Midland section of the Great Indian Peninsula Railway, while two branches run from Bhopāl to Ujjain and from Bīna to Bāran. The Gwalior Light Railway, a local State line, runs for 185 miles, from Gwalior north-east to Bhind, and south-west to Sīprī with a branch to Sabalgarh. This was constructed by the Darbār at a cost of 44 lakhs, and is managed by the Great Indian Peninsula Railway Company. In the famine of 1897 it was of the greatest benefit to the districts round Gwalior, where the distress was keen. Small extensions of the line run to shooting preserves and round the palace precincts. The Rājputāna-Mālwā Railway main line from Khandwā to Ajmer and a branch to Ujjain pass through the Mālwā portion. The Baroda-Ujjain branch of the Bombay, Baroda, and Central India Railway runs for 46 miles in Gwalior territory, and the Nāgda-Muttra line, now under construction, will also pass through much of the State.

Gwalior possesses a large number of roads, some constructed

by the British Government and some by the State. The total length of metalled roads is 885 miles. In 1888, at the request of the Council of Regency, all roads running through the State were taken over by the Darbār, which became responsible for their proper maintenance. One of the chief routes is the Agra-Bombay road, of which 216 miles lie in Gwalior territory. The Gwalior-Jhānsi road, 33 miles in length, constructed by the British Government, was handed over to the State in 1888.

Post and telegraphs.

No post offices had been opened in the State until 1885, when a convention was entered into with the British Government, which has been modified by additional agreements in 1888 and 1895. The State post offices issue money orders, the commission being retained by the Darbār, and all articles are delivered by the State officials. The number of post offices has risen from 65 in 1885 to 129 in 1903, while the number of letters and parcels carried has increased from 345,000 and 28,000 in 1896 to 4,308,000 and 106,000 in 1903. British stamps surcharged with two cobras and the word 'Gwalior' are used, and yielded a revenue of Rs. 85,000, including the sale of service stamps, in 1903. The department is in charge of the State postmaster-general. Government telegraph offices combined with post offices have been opened at a dozen of the principal towns.

Famine.

The first famine of which any records exist devastated northern Gwalior in 1783-4, its dire effects being noted by Mr. Malet in his diary. The next severe famine, that of 1896-7, was mainly felt in the northern districts, while that of 1899-1900 was worst in Mālwā, the Nīmach district being most affected, only 4 inches of rain falling. A large number of relief works at a cost of 38·2 lakhs and many poorhouses were opened, 14 lakhs was distributed on gratuitous relief, and large suspensions and remissions were granted to the cultivators. The sickness which followed the famine carried off numbers of the enfeebled population.

Administration. Administrative divisions.

For administrative purposes the State is divided into two large portions: northern Gwalior, comprising seven *zilas* or districts, GWALIOR GIRD, BHIND, SHEOPUR, TONWARGHĀR, ISĀGARH, BHĪLSA, and NARWAR; and the Mālwā *prānt* or division, comprising four *zilas*, UJJAIN, MANDASOR, SHĀJĀPUR, and AMJHERA. The *zilas* are subdivided into *parganas*, the villages in a *pargana* being grouped into circles, each under a *patwāri*.

Head-quarters

The administrative machinery of the State is controlled by the Mahārājā, assisted by the Sadr Board. This Board con-

sists of seven members, the Mahārājā himself being president and the members being in charge of different departments, of which the most important are the Revenue, Land Records and Settlement, Forest, Accounts, Public Works, Customs, and Post Office. The chief has no minister, but a staff of secretaries, supervised by a chief secretary, prepares cases for the final orders of the Mahārājā. A *Sar Sūbah*, in general charge of the Mālwā *prānt*, controls and supervises the work of the *Sūbahs* in charge of the *zilas*. The *Sūbahs* are *zila* magistrates, exercising powers similar to those of a District Magistrate in British India. They are assisted by *Kamāsdārs* (*Kamāvisdārs*) in charge of *parganas*, who are magistrates of the second or third class and Munsifs for their charges. The constitution in the northern division is similar, except that here the *Sūbahs* are directly under the Sadr Board. and district staff.

Legislation and justice.

The first regular judicial court was established in 1844, by the Māmā Sāhib when minister of the State. This court, designated the *Huzūr Adālat*, was presided over by a judge, who heard cases only from the city and surrounding districts, as the farmers of revenue exercised judicial powers in the villages they held. In 1852 Sir Dinkar Rao abolished the system of leasing villages and appointed *Kamāsdārs* and *Sūbahs*, to whom judicial powers, both civil and criminal, were granted. In 1888 the Council of Regency adopted the system now in force.

Civil.

The lowest civil courts are those of the *Kamāsdārs* in charge of *parganas*, who are empowered to hear cases up to Rs. 500 in value. The *Sadr Amīn* of the *zila* deals with cases up to Rs. 3,000 in value. The *prānt* judge hears cases up to Rs. 50,000 in value; and the Chief Judge of the *Sadr Adālat*, or High Court, hears cases up to any value.

Criminal.

The lowest criminal courts in the State are those of the *Kamāsdārs*, who are magistrates of the second or third class. The *Sadr Amīns* are first-class magistrates for the *zila*, and the *Sūbahs* are *zila* (District) magistrates. The *Prānt Adālat*, to which both first and second-class magistrates commit cases, takes the place of the Sessions Court in British India. The Chief Judge's Court, the *Sadr Adālat*, or High Court, is the highest criminal court in the State. Appeals, both civil and criminal, lie successively from the *pargana* courts to the *zila* and *prānt* courts and the High Court. Cases involving imprisonment for life, or a sentence of death, are referred by the *Prānt Adālat* (Sessions) to the *Sadr Adālat*, and all sentences of death are finally laid before the Mahārājā for confirmation.

The Mahārājā also hears appeals against decisions of the *Sadr Adālat*. Codes based on those of British India, but modified so as to suit local customs, were issued in 1895.

Finance. Since 1902 a regular Accounts department has been formed, in which all State accounts are audited. The normal revenue of the State is 150 lakhs, excluding 11 lakhs assigned to *jāgīrdārs*. In 1902–3 the chief heads of revenue were: land, 85 lakhs; customs, 11 lakhs; stamps, 2·8 lakhs; excise, 1·4 lakhs; opium, 2·8 lakhs; interest on railway loan, 21·3 lakhs; and railway earnings, 3 lakhs. The expenditure amounted to 133 lakhs, the chief heads being: collection of land revenue, 8·3 lakhs; general administration, including the chief's establishment, 16 lakhs; police, 7·5 lakhs; military, 41·3 lakhs; public works, 21·8 lakhs; irrigation, 6·7 lakhs; education, 2·4 lakhs; medical, 1·6 lakhs; and law and justice, 3 lakhs.

Land revenue. There are five main classes of tenure in the State. Guaranteed *Thākurs* possess land in the State under guarantee from the British Government; the conditions of their tenure vary in almost every case. *Jāgīrdārs* hold directly from the Darbār, and often exercise limited judicial and general administrative powers within their own holdings, besides having a right to a seat in Darbār and enjoying other privileges. *Tānkādārs* and *istimrārdārs* hold on a permanent quit-rent. *Muāfidārs* enjoy rent-free grants, which are subdivided into *dewasthān* grants for the up-keep of temples, and *dharmāda* and *pādārakh*, religious and charitable grants. The last and most general class consists of the *khālsa* area directly under State management. Since the first settlement made by Dinkar Rao in 1852, the *zamīndārs* have held their land for a regular term varying from seven to twelve years, and more recently a settlement has been made for twenty years in the Bhānder *zila*. In the Bhīl country of Amjhera, however, and in some parts of northern Gwalior, the poorness of the soil necessitates a yearly settlement by the 'plough' of land (about 15 acres) cultivated. Alienation of land under certain restrictions, of which the most important is the prohibition of sale to any man not a subject of the Gwalior Darbār, has been permitted since 1898, in which year proprietary rights were formally recognized. Revenue was originally collected through *tīpdārs* or merchant bankers, who stood security and received 10 per cent. as remuneration. This system has lately been abolished, and all revenue due from *khālsa* land is now paid directly to the State officials. The rates paid vary according to the quality of the soil, ranging for

irrigated land from Rs. 4 to Rs. 40 per acre, the latter rate being charged on poppy-growing land, and for 'dry' land from about 8 annas to Rs. 6. The average incidence of the land revenue demand is Rs. 2–7–9 per acre of cultivated land, and 11 annas per acre of total area. A regular survey for settlement purposes was first made in 1871, the *dorī* or rope of 1 *jarīb* (66 feet in length) being used. In 1890, 1892, and 1896–7 a fresh survey of different parts of the State was made by the plane table, a training class being at the same time opened for the *patwāris*. The demand in 1871 was 50·8 lakhs, and in 1896 it was 89·7 lakhs. The collections on account of land revenue and revenue from all sources have been, in thousands of rupees:—

	Averages, 1881–90.	Averages, 1891–1900.	1900–1.	1901–2.	1902–3.
Land revenue .	93,90	86,20	83,43	71,24	85,44
Total revenue .	2,05,27	1,51,55	1,36,77	1,38,78	1,51,87

A considerable revenue is derived from opium, which is grown chiefly in Mālwā. A duty of Rs. 25 is levied on every chest (140 lb.) of opium exported, to which an extra duty called *kāntā kharch*, amounting to Rs. 7–14–0 per chest at Mandasor and Rs. 7–6–0 at Ujjain, is added for the maintenance of the scales. The income from this source varied from 3·2 lakhs in 1881 to 4·3 lakhs in 1891, 2 lakhs in 1901, and 2·8 lakhs in 1903. The right to retail opium within the State is sold by auction annually. The salt revenue is governed by an agreement of 1878, by which the Darbār undertook not to open any new salt works, or to allow more than 1,930 tons a year to be manufactured at existing works. At the same time it was agreed that none of the salt so manufactured should be exported from the State, and that no salt should be imported, except such as had paid duty in British India, such salt being admitted free of any further tax. In return, the Government of India pays a yearly sum of 3·1 lakhs as compensation.

Miscellaneous revenue. Opium. Salt.

A regular department for the collection of customs and excise duties was constituted in 1903. A Superintendent of customs and excise is appointed for each *zila*, with a staff of inspectors and patrols. The department is controlled by a Commissioner of customs and excise, who is a member of the Sadr Board. The practice of farming the collections makes it impossible to give figures for earlier years, but in 1903 customs yielded 11 lakhs and excise 1·4 lakhs.

Customs.

Country liquor.

Country liquor is made from the flowers of the *mahuā* (*Bassia latifolia*). The Persian still is used in distilling large quantities, and earthen pot-stills by petty contractors. The strength of the liquor varies from 70° to 25° under proof. The right to vend in all towns of any size is sold by auction, but in outlying areas any one can set up a still on payment of Rs. 5 for every maund of *mahuā* put under fermentation. A special tax is levied on the retail vend of foreign liquors. The right to sell drugs is included in the liquor contracts.

Stamps.

Court fee stamps were first introduced in 1862, the system being revised in 1897. Four classes of stamps are now in use, known respectively as *adālatī* for judicial applications, *talbāna* for process services, *dastāwezi* for ordinary deeds, and *tamassuk* and *nakal tamassuk* for documents concerning loans to cultivators. The net income in 1902–3 was 2·8 lakhs.

Currency.

Up to 1899 several issues from local mints were still current in Gwalior. Besides various coins belonging to neighbouring States, such as the *Sālim shāhi* of Partābgarh, the *Gajjā shāhi* of Jhānsi, and the Datiā issues, these included the Gwalior rupee struck at Gwalior, the *Chāndorī* at Isāgarh, and the *Top shāhi* at Sheopur. The inconvenience of this multiplicity of currencies was accentuated by the procedure at the regular settlement of 1871, when 5 *parganas* were assessed in British currency, 20 in the Gwalior, 19 in the *Chāndorī*, and 3 in the *Top shāhi*. In 1893 the State mints were closed. By 1897, it was found possible to convert the *Gajjā shāhi* and the *Top shāhi* coins, and in 1898 the Gwalior and *Chāndorī* coins, which were called in. The British rupee and its fractional coins are now the only legal tender. The State still mints its own copper, which is of the same value as the British coin, and gold coins are struck for special purposes.

Public works.

The Public Works department existed in the time of the late chief, when the Jai Bilās Palace in Lashkar was built, but was improved in 1886 under the Council of Regency, and various changes in its constitution have taken place since. At present it is divided into four sections, dealing respectively with irrigation, roads, buildings, and railways. The officer in charge of each section is independent, but all four are under the Sadr Board. The Victoria College and Memorial Hospital at Lashkar, the Mādhav College and Mahārājā's palace at Ujjain, the Gwalior Light Railway, and the Ujjain water-works may be mentioned as the principal works undertaken within the last twenty years.

Army.

The chiefs of Gwalior have always given the greatest atten-

tion to their army, and a regular force was started by Mahādji in 1784, the history of which has been briefly referred to above. By the treaty of 1817, Sindhia engaged to maintain a contingent force of 5,000 horse, which finally developed into the Gwalior Contingent, and mutinied in 1857 at Morār. The existing regiments of Central India Horse still represent this force.

The State at present maintains three regiments of Imperial Service Cavalry, of 610 men each, armed with lance, carbine, and sword; two battalions of Imperial Service Infantry, of 996 men each, of all ranks; and a Transport Corps, having 300 carts, 725 ponies, and 548 men. The Transport Corps served in the Chitrāl and Tīrāh Campaigns. Other troops include two batteries of horse artillery with 244 men, three bullock batteries with 322 men, one elephant battery with 189 men, and a total of 36 guns; and five battalions of infantry, numbering 8,532 combatants and 1,467 non-combatants. The Irregulars who assist in police work consist of 5,613 men. The army is under the State commander-in-chief with a staff.

Police and jails. For many years, no real distinction existed between the police and the army, a body of men being detailed for police work and called by various names. On the abolition of the system of farming villages in 1852, a regular *chaukīdāri* force was introduced for village watch and ward. The police officers appointed at the same time received judicial powers, and were under the control of the superior district officials. In 1874 a regular police force was organized, and offences cognizable by the police were distinguished. The force, however, still continued to be a collection of district units, each controlled by the *Sūbah*. Finally in 1903 a system based on that followed in British India was introduced, the police being placed under an Inspector-General at head-quarters. There are now 13,236 men of all ranks in the force, giving one man to every two square miles, and to every 222 of the population. One police station has been opened in each *pargana*, with a certain number of outposts; and a certain number of military police, armed with rifles, are also posted to each *pargana*.

The State contains three Central jails, twelve district jails, and *pargana* lock-ups. They are under the control of a Superintendent at head-quarters. Carpets, rugs, cloth, and other articles are produced in the jails. The cost of maintaining a prisoner in 1902-3 was Rs. 23.

Education. In 1854-5, during the ministry of Sir Dinkar Rao, some schools were established in the districts, and by 1857 the

number of pupils throughout the State was 2,653. Mahārājā Jayājī Rao, on attaining his majority, paid great attention to the subject of education, and raised the annual expenditure from Rs. 9,200 to Rs. 17,500. A regular Educational department was formed under Sir Michael Filose, the present chief secretary, in 1863, and by 1891 there were 143 schools in the State. In 1895 an officer of the Indian Educational Service was appointed Inspector-General of education. At that time the State contained 188 schools, including 2 colleges with high schools attached, 16 Anglo-vernacular schools, and 170 village schools. The present Mahārājā has always shown a special interest in the spread of education among girls as well as among boys. The ordinary educational institutions in 1902–3 included two Arts colleges at Lashkar and Ujjain with high schools attached to them, a high school at Morār, and 323 village schools. Besides these, many special schools have been opened, including a service school for training officials, a Sardārs' school and a Sardārs' daughters' school for the children of State Sardārs, a military school, and engineering and other special classes. Gwalior stands fairly high as regards the literacy of its population, of whom 2·4 per cent. (4 males and 0·1 females) were able to read and write in 1901. The total number of pupils in 1902–3 was 3,050, of whom 850 were girls, and the total expenditure was 2·4 lakhs. English education is chiefly confined to the Brāhmans, Marāthās, Rājputs, Muhammadans, and Jains. The *Gwalior Gazette*, published weekly, is an official publication containing State orders and general news from other newspapers.

Hospitals and dispensaries.

A Medical department was first organized in 1887, and since that date hospitals and dispensaries have been opened in various parts of the State, with accommodation for 380 in-patients. In 1903 the number of cases treated was 258,394, including 3,398 in-patients, and 11,413 operations were performed. A women's ward is attached to the Jayājī Rao Hospital at Lashkar, in connexion with which a class for midwifery is carried on. The total cost of the department in 1902–3 was 1·6 lakhs.

Vaccination.

Vaccination is regularly carried out and has increased rapidly. In 1903 the number of persons successfully vaccinated was 69,000, representing 23 per 1,000 of the population.

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Sheopur Zila.—A district of the Gwalior State, Central India, lying between 25° 15′ and 26° 24′ N. and 76° 38′ and 77° 47′ E., with an area of 2,862 square miles. The population in 1901 was 214,624, giving a density of 75 persons per square mile. The district contains three towns, SHEOPUR (population, 6,712), BARODA (6,381), SABALGARH (6,039), the head-quarters; and 729 villages. The south-western and north-eastern portions form a level plain, but the rest is much cut up by hills. The CHAMBAL and PĀRBATI rivers, and their tributaries the Kunu, Ahelī, Sīp, and Kunwārī, drain the district. The crops are of good quality, wheat being largely grown. The district is divided into three *parganas*, with head-quarters at Sheopur, Bijaipur, and Sabalgarh, and also contains the estate of Sheopur-Baroda and the *jāgīrs* of Khātauli, Amalda, Bālāpur, and Iklod. The land revenue is Rs. 8,13,000.

Tonwarghār (including Sikarwārī).—A district of the Gwalior State, Central India, lying between 25° 49′ and 26° 52′ N. and 77° 33′ and 78° 42′ E., with an area of 1,834 square miles. It lies in the level alluvial tract north of Gwalior. The names Tonwarghār and Sikarwārī are derived from the Sikarwār and Tonwar Thākurs, who are the chief inhabitants. The Sikarwārs are a branch of the Bargūjar Rājputs. During the Muhammadan period one of the emperors demanded a daughter in marriage from Ishwar Dās, the Rājā of Alwar. On his refusal to comply, the Bargūjar Thākurs were slaughtered wherever found. Many were put to death, but some escaped; and among them Dalku Rao, a petty chief of the clan, who fled to Fatehpur Sīkri, where he found an asylum among the Shaikhs, on promising to change the name of his clan to Sikarwār, after Sīkri. Sikarwārī fell to Sindhia in the eighteenth century. The Tonwars are Yaduvansis, and the descendants of the former rulers of Delhi, who from 1398 to 1518 held Gwalior fort. The population of the district in 1901 was 369,414, giving a density of 199 persons per square mile. The district contains only one town, GOHAD (population, 5,343), and 704 villages, the head-quarters being at JORĀ. It is divided into four *parganas*, with head-quarters at Ambāh, Gohad, Jorā, and Nūrābād. The land revenue is Rs. 11,12,000.

Bhind Zila.—North-eastern district of the Gwalior State, Central India, lying between 25° 33′ and 26° 48′ N. and 78° 33′ and 79° 18′ E., with an area of 1,554 square miles.

It is bounded on the north and north-east by the Chambal river, which separates it from the British Districts of Agra and Etāwah; on the east by the Pahūj river, which separates it from Jālaun and Jhānsi Districts; on the south by the Datiā State and Jhānsi District; and on the west by the Gwalior Gird district. The population in 1901 was 394,461, giving a density of 254 persons per square mile. The district contains two towns, BHIND (population, 8,032), the head-quarters, and BHĀNDER (5,133); and 819 villages. It is divided into four *parganas*, with head-quarters at Bhind, Mahgawān, Lahār, and Bhānder. The land revenue is Rs. 11,65,000. The soil is fertile, and the district is well drained by the Chambal and Sind rivers and the tributary streams of the Kunwārī and Pahūj.

Gwalior Gird.—A district of the Gwalior State, Central India, surrounding the city of Lashkar, and lying between 25° 44′ and 26° 25′ N. and 77° 45′ and 78° 43′ E., with an area of 1,513 square miles. It is bounded, except on the east and south-east, where it meets the borders of Datiā State, by other districts of Gwalior. The district, except for an outcrop of Vindhyan sandstone near Gwalior city, consists of a level alluvial plain. It is traversed by no rivers of any size, but the Sind flows along the eastern boundary. The population in 1901 was 323,693, giving a density of 246 persons per square mile. The district contains three towns, LASHKAR (population, including the Brigade, 102,626), GWALIOR (16,807), and MORĀR (19,179); and 614 villages. It is divided into three *parganas*, with head-quarters at Mastura, Pichhor, and Lashkar respectively. The land revenue is Rs. 5,25,000. At Antrī, not far from the railway station, stands the tomb of Abul Fazl, the author of the *Ain-i-Akbarī*, who was murdered near the spot by Bīr Singh Deo of Orchhā.

Narwar Zila.—A district in the Gwalior State, Central India, lying between 24° 32′ and 25° 54′ N. and 77° 22′ and 78° 32′ E., with an area of 4,041 square miles. The greater part is cut up by a succession of jungle-covered ridges which strike from north-east to south-west across the district, but the portion west of the arm of the Vindhyan range lying in the east is a level plain. The soil of the valleys is of considerable fertility, being formed of detritus washed off the hills. To the east, round Karera village, the soil is of the rocky and poor class common to the gneiss area. The chief rivers are the Sind, Pārbati, and Betwā, while of smaller streams the Kunu, lesser Pārbati, Ahīr, and Mahuār are the most important. The

population in 1901 was 398,361, giving a density of 131 persons to the square mile. The district contains two towns, CHANDERĪ (population, 4,093) and NARWAR (4,929); and 1,298 villages. The head-quarters are at SĪPRĪ. It is divided into four *parganas*, with head-quarters at Sīprī, Pichor, Kolāras, and Karera. The land revenue is Rs. 6,58,000.

Isāgarh Zila.—A district of the Gwalior State, Central India, lying between 24° 3′ and 25° 12′ N. and 76° 52′ and 78° 20′ E., with an area of 3,591 square miles. The population in 1901 was 248,679, giving a density of 75 persons per square mile. The district contains two towns, MUNGAOLĪ (population, 4,797), the head-quarters, and GUNA (including the military station, 11,452); and 1,367 villages. The country on the eastern and western borders is hilly, while that in the centre of the tract is typical of the Mālwā plateau. It is divided into four *parganas*, with head-quarters at Bajranggarh, Kumbhrāj, Isāgarh, and Mungaolī. The land revenue is Rs. 4,97,000.

Bhīlsa Zila.—A district of the Gwalior State, Central India, lying between 23° 21′ and 24° 4′ N. and 77° 25′ and 78° 21′ E., with an area of 1,625 square miles. This tract was one of some importance in early days, and it contains considerable remains of archaeological and historical importance, especially at BHĪLSA, GYĀRASPUR, UDAYAPUR, UDAYAGIRI, and BARO. In the time of Akbar it was one of the *mahāls* of the *sarkār* of Raisen, in the *Sūbah* of Mālwā. The population in 1901 was 120,189, giving a density of 74 persons per square mile. The district contains one town, BHĪLSA (population, 7,481), the head-quarters, and 708 villages. It is divided into two *parganas*, with head-quarters at Bhīlsa and Bāsoda. The land revenue is Rs. 3,32,000. The district, which lies on the Mālwā plateau, is well drained by the Betwā and its numerous tributaries. It is for the most part covered with fertile black soil, producing excellent wheat and tobacco; but on the eastern border an arm of the Vindhyas runs from north to south, in which the sandstones are well exposed. The forest along this range is 'reserved.' The mediatized holding of Agra-Barkhera (see GWALIOR RESIDENCY) is in this district.

Shājāpur Zila (or Shājahānpur).—A district in the Mālwā division of the Gwalior State, Central India, lying between 22° 34′ and 24° 19′ N. and 75° 44′ and 77° 6′ E., with an area of 3,494 square miles. The population in 1901 was 361,050, giving a density of 103 persons per square mile. The district contains three towns, SHĀJĀPUR (population, 9,953), the head-quarters, SHUJĀLPUR (5,731), and AGAR (including the military

station, 10,442); and 1,393 villages. The country is typical of the Mālwā plateau, and the soil possesses high fertility. It is drained by the Kālī Sind, Chambal, and Pārbati rivers, with the minor tributary streams of the Lakundar and Newaj. Shājāpur is divided into six *parganas*, with head-quarters at Shājāpur, Shujālpur, Sonkach, Agar, Susner, and Nalkhera. The land revenue is Rs. 14,02,000. Besides these regular *parganas*, the Bhainsoda *tappa* is separately administered by a special *naib-kamāsdār*, and is cut off from the rest of the district by intervening portions of the Dhār and Indore States.

Ujjain Zila.—A district in the Mālwā division of the Gwalior State, Central India, lying between 22° 47′ and 23° 36′ N. and 75° 10′ and 76° 3′ E., with an area of 1,505 square miles. The population in 1901 was 209,670, giving a density of 139 persons per square mile. The district contains 3 towns, UJJAIN (population, 39,892), the head-quarters, BARNAGAR (10,856), and KHĀCHROD (9,186); and 667 villages. Ujjain lies in a tract of high fertility drained by the Chambal and Siprā and many minor streams, and produces much poppy, as well as the ordinary grains. The district is divided into three *parganas*, of which the three towns mentioned above are the head-quarters. The land revenue is Rs. 9,86,000.

Amjhera Zila.—An isolated district of the Gwalior State, Central India, lying between 22° 5′ and 22° 59′ N. and 74° 40′ and 75° 46′ E., with an area of 1,301 square miles. It is situated in the Bhīl country on the slopes of the Vindhyan scarp, at a mean elevation of 1,800 feet above the sea. Almost the whole area is thickly covered with forest, and cut up into narrow ravines by a succession of hills, so that there is little soil of any value for agricultural purposes. The population in 1901 was 96,426, giving a density of 74 persons per square mile. The district contains 464 villages, including AMJHERA (population, 2,954), the head-quarters. It is divided into two *parganas*, with head-quarters at Amjhera and Bākāner. The land revenue is Rs. 1,51,000. The greater part of the district is alienated in land grants.

Mandasor Zila.—A district of the Gwalior State, Central India, lying between 25° 33′ and 25° 19′ N. and 74° 11′ and 75° 54′ E., with an area of 1,721 square miles. The population in 1901 was 196,434, giving a density of 114 persons per square mile. The district contains three towns, MANDASOR (population, 20,936), the head-quarters, NĪMACH (including the cantonment, 21,588), and JĀWAD (8,005); and 775 villages. It is divided into seven *parganas*, with head-quarters at

Mandasor, Nīmach, Bhaogarh, Jāwad, Nāhargarh, Singoli, and Gangāpur. The land revenue is Rs. 9,03,000. Mandasor lies on the Mālwā plateau, and, except for the range which runs east and west to the north of Nīmach, consists of a level plain covered with black cotton soil. Opium is largely produced.

Agar.—Town and British military station in the Shājāpur district of the Gwalior State, Central India, situated in 23° 43′ N. and 76° 1′ E., 1,765 feet above sea-level, 41 miles by metalled road from Ujjain. Population (1901), 10,442, of whom 3,990 persons reside in the military station. The town is picturesquely placed between two large lakes, and is surrounded by a battlemented wall built in the eighteenth century. Agar takes its name from one Agra Bhīl, who founded a settlement on this site in the tenth century. It was seized almost immediately by the Jhālā Rājputs, who continued in possession until the eighteenth century, when it fell to Jaswant Rao Ponwār of Dhār. In 1801 the district was overrun by Bāpuji Sindhia, who devastated the town, but it was restored by Daulat Rao Sindhia a few years later. Until 1904 Agar was the head-quarters of a district of the same name. A considerable traffic in grain and cotton is carried on, and two ginning factories are at work. In the Mādhoganj quarter, outside the town, are situated the public offices, the *Kamāsdār's* court, a school, a State post office, and a hospital.

The military station lies to the north of the native town, from which it is separated by the Rataria Talao (or lake), being picturesquely situated beside the lake and surrounded by fine trees. It was first occupied in 1844 as a cantonment for the local corps. In 1857 it was held by the 3rd Regiment of Infantry, Gwalior Contingent, and some guns from the Mehidpur Contingent. On July 4 the troops mutinied, killing some of their officers; but a party of six men, four women, and three children escaped, and, after many hardships, finally reached British territory south of the Narbadā[1]. Since 1858 Agar has been garrisoned by the Central India Horse, one of the new local corps raised in place of those which had mutinied. From 1860 to 1895 Agar was also the head-quarters of the Western Mālwā Agency, the commandant of the regiment holding collateral political charge. On the creation of the present Mālwā Agency, certain minor jurisdictional powers were assigned to the commandant, who exercises the powers of a second-class magistrate within the station limits.

[1] *Times of India*, August 1, 1857.

Amjhera Village.—Head-quarters of the district of the same name in the Gwalior State, Central India, situated in 22° 34′ N. and 75° 8′ E., on the Vindhyan scarp, 1,890 feet above sea-level, 12 miles west of Dhār. Population (1901), 2,954. The place is said to have been founded by Rājā Rām Singh, a son of Rājā Māldeo Rāthor of Jodhpur, in the sixteenth century, and was subsequently a small chiefship, which, in the eighteenth century, became subject to Gwalior. In 1857 Rājā Bakhtāwar Singh rebelled. He was caught and executed at Indore, and his estate was made over to Sindhia. Besides the *Sūbah's* offices, a school, a hospital, a State post office, and a resthouse are situated in the town.

Bāgh.—Village in the Amjhera district of Gwalior State Central India, celebrated for the Buddhist excavations in its neighbourhood. It stands at the confluence of the Wāgh or Bāgh and Girna streams, from the former of which it takes its name, in 22° 22′ N. and 74° 48′ E. Population (1901), 1,793. As is usual in places containing Buddhist remains, the village lies on an old main route, that from Gujarāt to Mālwā, close to the Udaipur *ghāt* (pass), 12 miles north of Kukshī. Tradition assigns great importance to the place in early days, and the ruins of a large town are still traceable. This town is said to have been founded in the tenth century by one Rājā Mordhaj, who built the local fort, remains of which are still to be seen. Later on it fell to Rājā Bāgh Singh, whose descendants live in Girwānī close by, and are still locally called Rājā. In the eighteenth century it passed to the Peshwā and finally to Sindhia. The famous caves, which lie about 4 miles west of the village, are of considerable archaeological interest. As usual, they are known to natives as the Pānch Pāndu, the five Pāndava brothers being supposed to have inhabited them. The caves are excavated in the face of a sandstone hill 850 feet above the sea. Owing to the disintegration of a belt of clay stone imposed on the sandstone, the roofs of most of the caves have been destroyed. All of the caves, which number eight or nine, are *vihāras* or monasteries, there being apparently no *chaitya* hall or Buddhist church attached to them. In age they rank before the latest at Ajanta, and may be assigned to the sixth or seventh century A.D. In a room attached to the largest cave there existed formerly a series of frescoes equalling those at Ajanta. Unfortunately, they were never copied and have now vanished. Fergusson, remarking on the appearance of the figures depicted, considers that they represented people of Central Asia and not of India.

[*Transactions of the Bombay Literary Society*, vol. ii; *Journal of Bombay Branch of the Royal Asiatic Society*, vol. v; and *Indian and Eastern Architecture*, pp. 159, 446.]

Barnagar (*Nolai*).—Town in the Ujjain district of Gwalior State, Central India, situated in 23° 4′ N. and 75° 23′ E., on the west bank of the Chāmla, a tributary of the Chambal river, and on the Khandwā-Ajmer branch of the Rājputāna-Mālwā Railway. Population (1901), 10,856. The town grew rapidly between 1881 and 1891, owing to the opening of the railway, and in spite of the famine of 1899–1900 is still increasing. It belonged formerly to the Bahrām Loth family of Rājputs, who still hold a rent-free village in the neighbourhood, but in the eighteenth century it fell to Sindhia. Barnagar is managed by a municipality, constituted in 1901, which controls the lighting and sanitation, having an income of about Rs. 1,200 a year, chiefly derived from local taxes. A considerable trade in grain and opium has arisen since the opening of the railway. A State post office, a dispensary, a school, and a resthouse are situated in the town. Close to the railway station there is a British combined post and telegraph office.

Baro (or Barnagar).—Village and ancient site in the Gwalior State, Central India, situated in 23° 56′ N. and 78° 14′ E. Baro is now only a small village, with a population (1901) of 533; but the neighbourhood is covered with the remains of an ancient city of considerable size, the ruins extending to the neighbouring town of Pathāri. The principal remains consist of Hindu and Jain temples, chiefly situated close to a large tank, the waters of which are held up by a fine old stone dam. The village stands at the foot of the Gayanāth hill, a part of the arm of the Vindhyas which strikes north from Bhīlsa. The sandstone and shales of the Vindhya series are well exposed here, and the former has been employed in constructing the temples and houses of Baro. The finest building is the Gadarmal temple, on the western bank of the tank; and though the existing structure is a restoration of the original shrine, as the heterogeneous nature of its spire shows, it is still a magnificent example of mediaeval Hindu architecture. The shape of the sanctuary is interesting, being oblong instead of square, and within it is an unusually fine sculptured figure. The temple formerly stood in a spacious courtyard and was surrounded by seven smaller shrines, now mere heaps of bricks. The entrance to the courtyard lay through a lofty gate of which one richly carved pillar is still standing. The temples in this group are all Saivite, there being no Jain sculptures, as Cunningham has

erroneously stated. The other large temple is called the Jain *mandir*, and has evidently been restored by Jains from the remains of a Hindu building. It is entirely enclosed by a high wall, in the centre of which there is a *samādhi* or ascetic's tomb. A gallery runs round all four sides, the shrines, which number eighteen in all and are of various sizes, lying behind it. Six spires and several domes surmount the building, and have been made up of the remains of Hindu and Jain temples, carved with images peculiar to each religion. The cells, however, contain only Jain images. Tradition relates that Baro was once a large and wealthy city, but was destroyed at the end of the seventeenth century by Chhatarsāl, the chief of Pannā, who sacked the town. It is, however, impossible that a Hindu should have injured the temples, which show evident signs of Muhammadan violence.

[A. Cunningham, *Archaeological Survey Reports*, vol. x, p. 71.]

Baroda Town.—Town in the Sheopur district of Gwalior State, Central India, situated in 25° 29′ N. and 76° 42′ E. Population (1901), 6,381. Baroda is now the chief town of the Sheopur-Baroda *jāgīr*, subordinate to Gwalior. The holders are Gaur Rājputs from Bengal. In the twelfth century Bachh Rāj established himself at Ajmer, whence the family were driven by the Muhammadans about two hundred years later. For services rendered to the Delhi emperors certain lands were granted to them, including the territory lying between the Pārbati and Kuntī rivers; and Sheopur, 12 miles north of Baroda, became their head-quarters. During the Marāthā inroads of the eighteenth century the Rājā was forced to acknowledge the suzerainty of Sindhia. Subsequently Daulat Rao Sindhia assigned the lands then held by Rājā Rādhika Dās of Sheopur to his general Jean Baptiste Filose, who compelled the Rājā to relinquish them. Rādhika Dās was, however, permitted to retain a portion of his former territory, including twenty-three villages, and to take up his residence at Baroda. In 1813 twelve additional villages were assigned to him. In 1857 the Rājā revolted and his estates were confiscated, but were restored in 1859, through the mediation of the Resident at Gwalior. The present holder is Rājā Bijai Singh, who succeeded in 1865.

Bhānder.—Head-quarters of a *pargana* in the Bhind district of Gwalior State, Central India, situated in 25° 44′ N. and 78° 45′ E. Population (1901), 5,133. The town is picturesquely situated between the Pahūj river and a lake formed by damming one of its tributaries. The site is said to

be an old one, the ancient city having been swallowed up in an earthquake. The remains of a few old temples stand on a neighbouring hill. In the fifteenth century the town was included in the State of Orchhā, but in the eighteenth century it fell to Sindhia. After the Mutiny in 1857 it remained a British possession until 1886, when it was restored to Sindhia in part exchange for Jhānsi. A considerable trade in grain, spun and raw cotton, and country cloth is carried on. A State post office, a dispensary, schools for boys and girls, and an inspection bungalow are situated in the town.

Bhīlsa Town (*Bhelsa*).—Head-quarters of the district of the same name in Gwalior State, Central India, situated in 23° 31′ N. and 77° 49′ E., on the Midland section of the Great Indian Peninsula Railway, 535 miles from Bombay. Population (1901), 7,481. The town stands on the east bank of the Betwā river, 1,546 feet above the level of the sea. The existing buildings are entirely Muhammadan in character, though numerous remains of an earlier period have been used in constructing the city wall, mosques, houses, and wells. The houses are usually built of the local sandstone, and are substantial in appearance; but many are empty, and the whole town has an air of departed grandeur. The city wall is pierced by three gates: the Raisen gate on the south, the Besh gate on the west, and the Gandhi gate on the north-east. The only buildings of importance are the Vijaya *mandir* and a modern temple erected in 1833 by a former *Sūbah*. The Vijaya *mandir*, though still known by this name, is in fact a mosque, which was erected on the site of the former temple by Aurangzeb in 1682. There is still, however, enough left of the fine platform and general plan of the temple to show that it must have been originally a building of considerable merit. On the Lohāngi rock whch overlooks the town stand several buildings, a tomb to Lohāngi Pīr, and a small mosque with two inscriptions, erected respectively by Mahmūd Khiljī I of Mālwā, dated 1460, and by Akbar, dated 1583.

The remains in the neighbourhood are more than ordinarily interesting. The earliest consist of a series of sixty Buddhist *stūpas* or monumental tumuli, many of which contained relic caskets. These buildings date from the third century B.C. to the first century A.D., the most important being that at SĀNCHĪ, while others have been found at the adjacent villages of Andherī, Bhojpur, Sātdhāra, and Sonārī in Bhopāl State, all lying within a radius of 12 miles of Bhīlsa. Fergusson remarks that—

'We are not justified in assuming from the greater extent of this group, as now existing, that it possessed the same pre-eminence in Buddhist days. It may only be that, situated in a remote and thinly peopled part of India, they have not been exposed to the destructive energy of opposing sects of the Hindu religion.'

It is possible, however, that the central position of Bhīlsa added to its importance. It lies where the old route from Srāvastī to Paithana crossed that from Magadha to Sovīra; and, as other examples show, such places were always favourite sites for the erection of *stūpas*.

North-west of Bhīlsa, in the fork formed by the Betwā and Besh rivers, is the site of the old city of Beshnagar, identified with the Vessanagara or Chaityagiri of the Pāli records. The city appears to have existed in the time of Asoka, if not earlier. Coins of the Ujjain type, of the western Satraps, the Nāgas of Narwar, and the Guptas have been found here. Tradition connects the town with Rājā Rukmāngada, who, neglecting his own wife for the Apsara Visva, named the town Visvanagar after her. A festival called the Rukmāngada Ekādasi is held here yearly in Kārtik (October). Fragments of Buddhist railings and other interesting remains are still lying on the site, though many carved stones appear to have been taken to Bhīlsa for building purposes. One railing is inscribed in characters of the Asoka period.

By Hindus the town is always called Bhelsa. A fragmentary inscription inserted in the city wall records the erection on the Vetravatī (Betwā) river of a temple to the Sun as Bhaillesha, from which title both forms of the name are derived. In Brāhmanical religious observances the place is called Bhadravati, and is identified with the residence of Yuvanāshva, who supplied the famous horse sacrificed by Yudhishthira. The Jain scriptures use the form Bhadalpur, and regard it as the birthplace of Sītal Nāth, the tenth Tīrthankar, whose birthday is still commemorated here by a yearly feast.

In historical times Bhīlsa, or more probably the older city of Beshnagar or Vessanagara, was a place of importance as early as the days of Asoka (third century B.C.), when the numerous Buddhist monuments in the neighbourhood were erected. If the identification with Vidisha be correct, it subsequently became the capital of eastern Mālwā, and was the headquarters of the Sunga prince Agnimitra. Bhīlsa first appears in the Muhammadan writings as Mahābalistān in Al Birūni's description of India, where it is said to be in Mālwā, 10 para-

sangs distant from Ujjain. In 1235 Bhīlsa was attacked and sacked by Altamsh, and in 1290 Alā-ud-dīn captured the town. In 1532 it was plundered by Bahādur Shāh of Gujarāt. Under Akbar it formed the head-quarters of one of the *mahāls* of the *sarkār* of Raisen in the *Sūbah* of Mālwā. The religious intolerance of Aurangzeb led to the destruction of the fine Vijaya *mandir* and many other temples in 1682. At the same time the town was renamed Alamgīrpur, but the new name never came into general use. In the eighteenth century it was granted by Sawai Jai Singh of Jaipur, then governor of Mālwā, to the Nawāb of Bhopāl, but passed soon after into the possession of the Peshwā. It came into Sindhia's hands in 1775, and has since formed a part of Gwalior State. A combined British post and telegraph office, a State post office, a school, a *sarai*, and a dispensary are situated in the town.

[A. Cunningham, *Archaeological Survey Reports*, vol. x, p. 34; *Journal of the Bombay Asiatic Society*, vol. xxxi, p. 111; and J. Fergusson, *Indian and Eastern Architecture*.]

Bhind Town.—Head-quarters of the district of the same name in Gwalior State, Central India, situated in 26° 33′ N. and 78° 48′ E., at the terminus of the Gwalior-Bhind branch of the State Railway. Population (1901), 8,032. Bhind is locally known as Bhind-Bhadāwar, having been originally the chief seat of the Bhadauria Rājputs, a branch of the Chauhān clan, who claim to have held it for twenty-two generations. In the eighteenth century it fell to Sindhia. The town contains several buildings of interest and a lake, the Gauri Tāl, surrounded by fine *ghāts*, on the bank of which stands the temple of Vyankateshwar Mahādeo. A dispensary, a jail, a school, an inspection bungalow, a State post office, and the usual offices are situated here. There are also two ginning-factories and a cotton-press in the town. The export of cotton and the manufacture of brass-ware form the staple industries. Local affairs are managed by a municipality constituted in 1902, the income being about Rs. 800.

Chanderī.—Town and old fort in the Narwar district of Gwalior State, Central India, situated in 24° 43′ N. and 78° 9′ E., 1,300 feet above sea-level. Population (1901), 4,093. The town and fort are most picturesquely situated in a great bay of sandstone hills, entered by narrow passes, which in former days made the place of considerable strategic importance. The whole expanse of plain enclosed by the hills is highly fertile, and contains five large lakes and numerous smaller sheets of water, the surrounding hill-sides being

thickly covered with tree jungle. The old town occupies a considerable area beyond the present city walls, and is full of picturesque mosques, dwelling-houses, and other buildings, most of which are, however, in a ruinous state. The houses are built of the local sandstone, and the tombs, which are exceedingly numerous, are often ornamented with fine pierced stone screens. Formerly a rich and flourishing place, the town is now on the decline.

The old fort stands 230 feet above the town. It is entered through the Khūni-darwāza, or 'gate of blood,' so called from the fact that criminals were executed by being hurled from the battlements above, and dashed to pieces at its foot. The only building of interest in the fort is a palace, but the ramparts are still standing, more or less complete. The fort is badly supplied with water, the principal source being the Kīrat Sāgar, a tank at the foot of the hill, reached from above by a covered way, which at the same time formed the weak point in its defences, and materially assisted Bābar in his assault upon it. South-west of the fort a curious gateway has been made through the hill-side. The cutting is 192 feet long by 39 broad and 80 high, and in the middle a portion of rock has been left, which is hewn into the form of a gateway, with a pointed arch flanked by sloping towers. A tablet records the construction of the gate by Zamān Khān, son of Sher Khān, who was governor of the fort under Ghiyās-ud-dīn of Mālwā, in 1490.

About 9 miles distant is Old Chanderī, now a mere heap of ruins buried in jungle. When this site was deserted for the present one is not known, but such remains as exist are Muhammadan in character. The foundation of the town is invariably ascribed to the Chandels, but the name has possibly suggested this derivation.

The earliest reference to Chanderī is by Al Birūni (A.D. 1030). In 1251 Ghiyās-ud-dīn Balban captured the place for the emperor Nāsir-ud-dīn. In 1438 it fell to Mahmūd Khiljī I of Mālwā, who took it after a siege of some months. In 1520 it was seized by Rānā Sanga of Chitor, who made it over to Medini Rai, the revolted minister of Mahmūd II of Mālwā. From Medini Rai it was captured by Bābar, after a fierce struggle which is graphically described by that monarch in his diary. In 1540 it passed to Sher Shāh and became part of Shujāat Khān's governorship. When Mālwā fell to Akbar, Chanderī became the head-quarters of a *sarkār* of the *Sūbah* of Mālwā. It was then a large place, with 14,000 stone

houses and 1,200 mosques. Chanderī was taken by the Bundelās in 1586 and was held by Rām Sāh, a son of Rājā Madhukar of Orchhā. In 1680 Devī Singh Bundelā was appointed governor, and the fort remained in his family until 1811, when it was taken by Jean Baptiste Filose for Daulat Rao Sindhia. On the formation of the Gwalior Contingent in 1844, it was included in the territory assigned to the British Government for the maintenance of that force. During the Mutiny, Chanderī was taken by Sir Hugh Rose on Saint Patrick's Day, 1858, after a stubborn fight. It then remained a British possession till 1861, when it was restored to Sindhia (see JHĀNSI DISTRICT). It has long been famous for the manufacture of delicate muslins, an industry which is still carried on, but in a decaying state. The cloth is of unusual fineness and delicacy, while the coloured gold and silk borders are of surpassing beauty. A school, a State post office, a police station, and an inspection bungalow are situated in the town.

[A. Cunningham, *Archaeological Survey Reports*, vol. ii, p. 402.]

Gohad.—Town in the Tonwarghār district of Gwalior State, Central India, situated in 26° 26′ N. and 78° 27′ E. Populalation (1901), 5,343. The town dates from the beginning of the eighteenth century, when it was seized by the Jāt family whose descendants now rule at Dholpur. From 1707 to 1739, however, it was held by the Bhadauria Rājputs, but was recovered by Rānā Bhīm Singh in the latter year. The Rānā in 1779 concluded a treaty with the British by which he was confirmed in possession of this place, while by the fourth article of the Treaty of Sālbai Sindhia was bound not to molest him. The Rānā, however, soon failed in carrying out the terms of his treaty, and on the withdrawal of our support Gohad was seized by Mahādji Sindhia in 1784. Sindhia placed Ambāji Inglia in charge, who in 1803 concluded a treaty, without reference to Sindhia, surrendering Gohad to the British. The Treaty of Sarji Anjangaon with Sindhia in the same year left it uncertain whether Gohad should be restored to Sindhia, and it was made over to the Rānā in 1804. Lord Cornwallis, on succeeding as Governor-General in 1805, reversed this policy and, under a treaty concluded in that year, withdrew his support of the Rānā. Sindhia at once seized the fort, which has since remained a part of Gwalior.

The town stands on the right bank of the Vaisali river, a tributary of the Sind, and is surrounded by three walls,

within the innermost of which stands a massive fort. The latter was built by the Jāt chief Rānā Bhim Singh in 1739, and contains a large palace built by Rānā Chhatrapati Singh, now used as an office, and several other buildings, all profusely covered with carving, which is, however, of no great merit. To the south of the palace is a large tank, the Lachman Tāl, with a small temple in the centre. A school, a resthouse, and a police station are situated in the town.

Guna.—Town and British military station in the Isāgarh district of Gwalior State, Central India, situated in 24° 39′ N. and 77° 19′ E., on the Agra-Bombay road, and on the Bīna-Bāran branch of the Great Indian Peninsula Railway. Population (1901), 11,452, including military station. Originally a small village, the place rose in importance after 1844, when it became a station for a regiment of Gwalior Contingent Cavalry. The opening of the railway from Guna to Bāran in 1899 at once increased its importance as a trading centre, and it has continued to develop rapidly. The town, which has a population (1901) of 5,415, contains a charitable dispensary, a State post office, a *sarai*, and a school.

The military station lies on a picturesquely wooded site about a mile east of the town, and has a population (1901) of 6,037. After the Gwalior Contingent revolted in 1857, the station was for a time occupied by British troops, but since 1860 it has been garrisoned by the Central India Horse. Up to 1896 the officer commanding was also in political charge of the surrounding minor States, now included in the GWALIOR RESIDENCY. He is still an *ex officio* Assistant to the Resident at Gwalior, and exercises the powers of a second-class magistrate for Guna station. Besides the regular military hospital, a civil dispensary, a school, and an inspection bungalow are situated here. The local funds, raised chiefly from octroi, bring in an income of about Rs. 6,500 a year.

Gwalior City.—This name is commonly used by Europeans to describe the present capital of the Gwalior State, and is thus erroneously applied to two distinct areas. The northern town, which stands on the site of the ancient city of Gwalior, lies at the foot of the celebrated fort of the same name, while LASHKAR, the real capital, is situated 2 miles to the south. The Gwalior station on the Midland section of the Great Indian Peninsula Railway is one mile from Gwalior, two from Lashkar.

The population of both places at the three enumerations was: (1881) 88,066, (1891) 104,083, and (1901) 119,433, including

Gwalior, Lashkar, and Brigade. Hindus formed 74 per cent. and Musalmāns 23 per cent. Gwalior proper is a decaying town and only contained 16,807 inhabitants at the last Census. In the sixteenth century Gwalior was the chief town of one of the *sarkārs* of the *Sūbah* of MĀLWĀ. It was famous for stone-carving, an industry which still survives, the manufacture of glazed tiles and jewellery, now lost arts, and ironware made from metal smelted locally. Until the opening of the present Agra-Bombay high road, Gwalior was also important as being one of the principal stages on the great route from the Deccan which passed by Sironj, Narwar, Gwalior, and Dholpur to Agra.

The old city of Gwalior is now a desolate-looking collection of half-empty, dilapidated, flat-roofed stone houses, deserted mosques, and ruined tombs. As it stands, the town is entirely Muhammadan in character, no old Hindu remains being traceable. It has one good main street, and, in spite of its generally wretched appearance, contains several fine buildings. The Jāma Masjid, built of red sandstone, is a good example of later Mughal style. The main building was erected in the time of Jahāngīr (1605–27), a new end being added in 1665. The mosque of Khāndola Khān, his tomb and that of his son Nazīri Khān, as well as several other tombs, are noticeable for the excellent carved stone with which they are decorated, much of the pierced screen-work being of unusual beauty. To the east of the town stands the mausoleum of Muhammad Ghaus, a fine example of early Mughal architecture. It is built in the form of a square with hexagonal towers at its corners, surmounted by small domes. The body of the building is enclosed on all sides by carved stone lattices of elaborate and delicate design, the whole being surmounted by a large dome, which was originally covered with blue glazed tiles. Shaikh Muhammad Ghaus, whose body lies within, was a well-known personage in the sixteenth century. He was famous for his liberality, and also notorious among Muhammadans for his broad-minded views regarding infidels. He visited Akbar at Agra in 1558; but owing to the influence at court of a rival saint, he was ill received and in disgust retired into seclusion at Gwalior, where he died in 1562. Near to the tomb of Muhammad Ghaus is that of Tān Sen, the most famous singer India has ever known. It is an open structure, supported by twelve outer pillars and four inner. Over the tomb formerly grew a tamarind, the leaves of which, when chewed, were popularly supposed to endow the partaker with a most melodious voice, and which were in consequence much sought after by dancing-

girls. Just beyond the fort to the north stands a tall cusped Pathān gateway. Nothing but the gate remains, a conspicuous object from a long distance.

Two miles south of the fort lies the city of LASHKAR, the modern capital of Sindhia's dominions. The site was originally selected by Daulat Rao Sindhia in 1810 for his camp (*lashkar*), but the head-quarters never moved and the standing camp gradually developed into a city. Lashkar is now a large city with a population of 89,154 persons, and has a considerable trade. On its outskirts stand the chief's palaces and other important buildings. During the Mutiny, Sindhia, deserted by his troops, was forced by Tāntiā Topī and the Rānī of Jhānsi to leave Lashkar and retire to Agra. He was reinstated in his capital soon after by Sir Hugh Rose (Lord Strathnairn), who attacked and defeated the mutineers.

Gwalior fort is one of the most famous in India, 'the pearl in the necklace of the castles of Hind,' as the author of the Tāj-ul-Maāsir put it. It stands on an isolated sandstone hill, which towers 300 feet above the old town, measuring $1\frac{3}{4}$ of a mile long, and 2,800 feet across at its widest part. The walls above the scarp are about 30 feet high. As seen from the north-east its aspect is most imposing:—

'The long line of battlements which crown the steep scarp on the east is broken only by the lofty towers and fretted domes of the noble palace of Rājā Mān Singh. . . . At the northern end, where the rock has been quarried for ages, the jagged masses of the overhanging cliff seem ready to fall upon the city beneath them. . . . Midway over all, towers the giant form of a massive temple, grey with the moss of ages.'

The fort has figured in Indian history since the sixth century, and may have been of importance long before then, as the date of its foundation is uncertain, while from the time of its capture by Kutb-ud-dīn in 1196 until 1858 it has been continuously the centre of war and tumult. Tradition assigns the foundation to one Sūraj Sen, who was cured of leprosy by an ascetic named Gwālipa. The latter inhabited the hill on which the fort now stands, and this was called Gwalior after him. In inscriptions relating to the fort, however, it is called Gopagiri, Gopādri, and Gopāchala ('the shepherd's hill'), whence the modern Gwālher, Gwāliar, and Gwalior.

The first historical holders of Gwalior were the Huna adventurers, Toramāna and his son Mihirakula, who partially overthrew the Gupta power in the sixth century. An inscription belonging to this family has been found in the fort. In the

ninth century it was in the hands of Rājā Bhoj of Kanauj, whose record, dated 876, is on the Chaturbhuj rock-cut temple. The Kachwāha Rājputs (see JAIPUR) were its possessors in the middle of the tenth century, and they appear to have continued to hold it either as independent rulers or as feudatories till about 1128, when they were ousted by the Parihārs. The latter held possession until 1196, when the fort was taken for Sultān Muhammad Ghorī by Kutb-ud-dīn Aibak. Mahmūd of Ghazni had commenced an assault in 1021, but was bought off. In 1210, during the rule of Kutb-ud-dīn's son, the Parihārs recovered it, and held possession until 1232, when it was captured by Altamsh after a severe siege lasting eleven months, and 700 prisoners were executed before the victor's tent. It remained a Muhammadan possession till 1398, but, in the disturbances caused by Tīmūr's invasion, it was seized by the Tonwar Rājputs. Though subjected to attacks in 1404, 1416, and 1429, the Tonwars managed to retain their hold till 1518, when the fort was surrendered to Ibrāhīm Lodī.

During the period of Tonwar rule, Gwalior rose to great eminence, especially in the long reign of Rājā Mān Singh (1486–1517). It was in his time that the magnificent palace with its great gate, which crowns the eastern face of the rock, was built, while under the direction of his favourite Gūjarī queen Mrignainā, 'the fawn-eyed.' Gwalior became pre-eminent as the home of music, whence all the finest musicians of India came for long after. Out of 36 singers and players enumerated in the *Ain-i-Akbarī*, 15 had learned in the Gwalior school, including the famous Tān Sen. In 1526 the fort was taken by Bābar. In 1542 it fell to Sher Shāh Sūri, with whom it became a favourite resort, the remaining rulers of his dynasty practically making it the capital of their dominions. It passed to Akbar in 1558, and remained a Mughal possession until the eighteenth century. During its possession by the Muhammadans it was used as a state prison, the cells for political prisoners, now called the Nauchauki, still existing near the Dhonda gate, to the west of the fort. Many members of the Delhi ruling house of the day have entered the fort, few ever to leave it. Political prisoners were disposed of by being made to drink a decoction of crushed poppy-heads which produced insanity and finally death.

In the confusion which followed on the battle of Pānīpat in 1761, Lokendra Singh, the Jāt chief of GOHAD, obtained possession of the fort, but was driven out by Sindhia soon

after. During the Marāthā War it was captured in 1780 by Major Popham's brigade, a surprise assault being made by a party led by Captain Bruce, brother to the well-known traveller, who was guided up the rock by a dacoit. The spot where the escalade took place is to the west of the fort near the Urwāhī gate, and is still called the Faringi Pahār, or 'white man's ascent.' The fort was then handed back to the Rānā of Gohad, but was retaken by Sindhia in 1784. During the troubles with Sindhia in the beginning of the nineteenth century, the fort was taken by General White in 1804, but was again made over to Sindhia in the following year. After the disturbances which ended in the battles of Mahārājpur and Panniār in 1843, the fort was garrisoned by the Gwalior Contingent under British officers, which had been raised in accordance with the treaty of 1844, and it continued in their charge till they rebelled in 1857. On June 19, 1858, it was taken by assault by a party of Sir Hugh Rose's force under Lieutenants Waller and Rose, the latter of whom fell in the great gateway. It was then held by a detachment of the troops from Morār until 1886, when it was made over to Sindhia in exchange for Jhānsi.

The fort contains many objects of historical and antiquarian interest. The main entrance is on the eastern side, where a long ramp, affording an ever-extending view over the plains below, leads up through six gates to the summit of the rock. Of these gates three are worthy of special note: the lowest gate, built in Muhammadan style and known as the Alamgīri Darwāza, erected in 1660; the gate next above it, called the Bādalgarh Pol, in Hindu style of the fifteenth century; and the Hāthi Pol, of the same style and period, at the summit. Just beyond the fourth or Ganesh gate is a small mosque which was built by a Musalmān governor, on the site of the original shrine erected by Sūraj Sen to Gwālipa, the tutelary saint of the hill. Near the next or Lakshman gate is a small rock-cut temple in ninth-century style, hewn out of the hill-side. It is dedicated to Chaturbhuj, the four-armed Vishnu, and bears near it an inscription of Rājā Bhoj of Kanauj, dated 876, in which he is termed Gopagiri Swāmi or 'lord of Gwalior.'

There are six palaces in the fort, four Hindu and two Muhammadan. Between the Lakshman and Hāthi Pol gates, one passes along the magnificent façade of Mān Singh's palace—a wall of hewn sandstone blocks, 300 feet long and 100 high, relieved along the top by an ornamental frieze of coloured tiles, and at intervals along the front by massive

round towers crowned with graceful domes and connected together by a balustrade of delicately fretted stonework. The palace is a two-storeyed building 300 feet long by 160 broad, with two extra storeys of underground rooms for use in hot weather on its eastern face. The rooms and courtyards of this palace are richly carved, and were profusely ornamented with coloured tiles, of which a few still remain. The emperor Bābar, who visited the place in 1529, about twenty years after its completion, has left a graphic account of its appearance. He notes that the palaces are singularly beautiful, but built without regular plan, and states that the façade was then covered with white stucco, and the domes plated with copper. The Gūjarī Mahal, situated at the south-east corner of the fort, has a noble quadrangle full of fine sculpture and mouldings, and some admirable windows. It was built by Rājā Mān Singh for his favourite queen Mrignainā. Just outside the palace is a small cemetery containing the graves of Europeans who died in the fort. The remaining Hindu palaces are of less interest, while the two Muhammadan edifices are poor, being built only of rubble and plaster.

Many temples and shrines still stand in the fort, of which three are of special importance. Two are situated close together upon the eastern rampart, and are known to natives as the Greater and Lesser Sās-bāhu. They are, as a rule, erroneously called Jain by Europeans. Both must have been very beautiful examples of eleventh-century work. They are built on the same plan, that of a cross, and are richly ornamented with sculpture. The larger one bears an inscription which mentions its foundation in 1092, and its completion in the following year by Mahipāla, the Kachwāha chief of Gwalior. The dedicatory verses show that the temple was sacred to Hari (Vishnu), which is what the sculpture would lead one to expect. The smaller temple must have been built about the same time, and was also dedicated to Vishnu. The third temple of importance is that now called the Teli Mandir, or 'oilman's temple.' It is the loftiest building in the fort, being 110 feet high, and is distinguished by its roof from other temples in Northern India. The lower portion of the building is decidedly Northern in style, while the roof is of the wagon type met with at Mahābalipur and other places in the Madras Presidency. It was at first a Vaishnava temple, as the flying figures of Garuda over the lintel of the original door and on the side faces show. Later on, in the fifteenth century, when it was converted to Saiva uses, a second and smaller door was

erected inside the other, which bears a figure of Siva's son, the elephant-headed god Ganesh, upon it. The building dates from the tenth or eleventh century.

The fort contains one small Jain temple to Pārasnāth, and the remains of another Jain temple, both of the twelfth century, but of no great interest. The only really important Jain remains are the five great collections of figures carved on the face of the rock itself, which were all executed between 1440 and 1473 during the sway of the Tonwar dynasty. Some of the figures are colossal, one in the group near the Urwāhi gate being 57 feet high. Bābar notices this figure and adds that he ordered all of them to be destroyed; but, as a matter of fact, only some of those most easily reached were partially mutilated.

A large number of tanks have been made in the fort, some of which are said never to fail in their supply—an important factor in the old days of long sieges, which, as Tavernier remarks, gave Gwalior the first place among the fortresses of India. The oldest tank is the Sūraj Kund, or 'tank of the sun,' where a temple formerly stood. At the northern end is the Johār tank, where the Rājputs sacrificed their women and children to save them from capture when the fort was taken by Altamsh in 1232.

[A. Cunningham, *Archaeological Survey Reports*, vol. ii, p. 330.]

Lashkar (= Camp).—Modern capital of the Gwalior State, Central India, situated in 26° 13′ N. and 78° 10′ E., 2 miles south of the fort and old town of GWALIOR, and 763 miles by rail from Bombay. The original capital of Sindhia's dominions was Ujjain. Lashkar, now the largest and most important city in the Central India Agency, owes its foundation to Daulat Rao Sindhia, who, in 1810, after wresting the district from his vassal, Ambājī Inglia, fixed on this spot for his standing camp. A year or so later a few buildings were erected, notably the old palace now called Mahārājwārā. Even in 1818, however, the place was little more than a great encampment, as the following description by an eyewitness shows:—

'It presents the appearance of an immense village, or rather collection of villages, with about a dozen "chunamed" buildings, shapeless, coarse, without any air of ornament. . . . And here and there many small trees and hedges of the milk-plant, all of quick growth and late planting, but yet giving the whole a fixed and settled aspect. . . . At the second gaze, however, you see interspersed many tents and "palls," flags and pennons,

in some parts hutted lines and piles of arms . . . in one range a large regular park of artillery, in all open spaces horses picketed, strings of camels, and a few stately elephants. On the skirts of this large mass a few smaller and more regular encampments belonging to particular chiefs with their followers, better armed and mounted. The sounds, too, of neighings of horses, drums and fire-arms, and occasionally the piercing trump of an elephant mingled in the confusion with the hum of a population loud, busy, and tumultuous, convincingly tell you that the trade here is war, the manufacture one of arms [1].'

By 1829, however, the city had assumed a more settled appearance, the main street having many large houses built of stone.

In 1858, during the Mutiny, the Rānī of Jhānsi and Tāntiā Topī joined forces, and on May 30 appeared before Lashkar, and called on Sindhia for assistance. Sindhiā not only refused, but attacked them. His army, however, mutinied and, except for his Marāthā guard, went over *en masse* to the enemy. Sindhia was protected by his Marāthās, and reached Agra fort in safety. He was reinstated at Lashkar on June 20 by Sir Hugh Rose and the Resident, Major Macpherson.

The city is picturesquely situated in a horseshoe-shaped valley opening eastwards. Just below the fort are the palaces, standing in a walled enclosure, known as the Phūl Bāgh, or flower garden. The modern residence of the chief, the Jai Bilās palace, and the older Motī Mahal, now used for departmental offices, a museum and other buildings, are all situated within this enclosure. Outside it, to the south, are the Elgin Club for the Sardārs of the State, managed on the lines of a European club, the Victoria College, and the Jayājī Rao Hospital. The city proper lies beyond the palaces. It is bisected by the main road, leading from the Gwalior railway station, and is divided into numerous quarters. The Sarrāfa or bankers' quarter is, however, the only street with any pretensions. This is a fine broad road, not unlike the Chāndni Chauk at Delhi; but the houses, on close inspection, are seen to be in bad taste, Italian finials and balustrades being mingled with exquisite native stone-work, while the thin, poorly built walls are but inadequately concealed by a certain veneer of smartness.

The architecture of the city generally has little to recommend it, although Gwalior is still the centre of a stone-carving industry which has been famous for centuries, a fact only to be explained by the demoralizing effect which the Marāthā

[1] *Sketches of India by an Officer for Fireside Travellers*, p. 254.

inroads of the eighteenth century had on all the arts. The great Jai Bilās palace, built in 1874, is constructed on the general plan of an Italian *palazzo*, but is unfortunately disfigured by an incongruous mingling of European and Indian styles. It contains a fine Darbār hall, 100 feet long by 50 wide and 40 high. The earlier Motī Mahal palace is a copy of the Peshwā's palace at Poona, and is an example of the debased style of the eighteenth century. The modern Jayājī Rao Hospital and Victoria College are, however, really handsome buildings. The Chhatrīs or cenotaphs of the Sindhias, which are situated to the south of the city, are good examples of modern Hindu architecture, especially that of the late Mahārājā.

The population has been: (1881) 88,066, (1891) 88,317, and (1901) 102,626. Hindus number 77,606, or 76 per cent., and Musalmans 22,512, or 22 per cent. These figures include the population of the cantonment or Lashkar Brigade, which amounted to 13,472 in 1901. The people are on the whole well-to-do, many of the merchants being men of great wealth. The principal sources of trade are banking and exchange, stone-carving, and the export of building stone and grain. There are many temples in the city, but none is of special interest. Lashkar is well supplied with metalled roads, and a branch of the Gwalior Light Railway runs from the Gwalior station to the Jai Bilās palace. The General Post Office belonging to the State postal system is in the Jayendraganj quarter, with branches in other quarters.

The city is administered by a municipal board, originally established in 1887. It now consists of 70 members, of whom 22 are officials, and the rest elected. They have control of the city proper, which is divided into eighteen wards. The management of the lighting, conservancy, roads, markets, drainage, and sanitation, and the acquirement of land for public purposes are in their hands. In 1903 the total income was Rs. 72,000, chiefly derived from taxes on lighting, bazars, hackney carriages, and the rent of certain lands; and the expenditure was Rs. 50,600, including conservancy (Rs. 14,000) and public works (Rs. 9,900). Public institutions include the Jayājī Rao Hospital with two branches, an asylum for the blind, the Victoria College with three connected schools, a free library in the old Mahārājwārā palace, a school for the sons of State nobles, besides a military school, a service school, and two girls' schools. State guesthouses are maintained near the palace and railway station for Europeans;

and there are two *sarais* for native visitors, of which the Dufferin *sarai* is a picturesque building close to the station.

At the south-east corner of the city lies the cantonment or Lashkar Brigade, known popularly by its earlier title of the Kampu. It is in charge of a special magistrate, who is responsible for the sanitation as well as the magisterial work. The land on which the Brigade stands was originally part of two villages, Gura-Guri and Rājpura. Daulat Rao Sindhia selected this site for the encampment of the troops under his immediate personal command. Three other plots were added for the regular battalions under his European generals, Alexander, Jean Baptiste Filose, and Jacob. By the seventh article of the treaty entered into with the British Government in 1844, these camps were broken up; and the Alexander Kampu was added to the Mahārājā's to form a cantonment for the State troops which he was permitted to maintain under that treaty. Houses and a few shops gradually sprang up round the lines. In 1859 a large building was erected, known as the Kampu Kothi, in which Jayājī Rao resided from 1866 to 1874. Subsequently it was used for the military offices, and since 1900 the military school has been located there. The chief officers of the military department reside in Lashkar Brigade, including the commander-in-chief, adjutant-general, and the quartermaster-general of the State forces and their staffs. The State workshop is also here. Instituted originally for military purposes, it has developed into a general workshop in which work of all kinds is carried out, including repairs for the Gwalior Light Railway. Some of the State troops are quartered at MORĀR, 4 miles away.

Gyāraspur (or Gārispur).—Village in the Gwalior State, Central India, situated in 23° 40′ N. and 78′ 7° E., 24 miles north-east of Bhīlsa. Population (1901), 754. Although little is known of the history of the place, the remains of ancient buildings show that its importance, as commanding the pass through which runs the old route from Mālwā to Bundelkhand, was recognized at an early date. In the sixteenth century it fell to the Gonds of Garhā Mandlā, but was taken from them by the Mughals. The actual destruction of the temples is attributed, as usual, to Aurangzeb, but may have commenced earlier. At the end of the eighteenth century it fell to the Chandel Thākurs of Bhīlsa, and under Thākur Kesrī Singh regained some of its lost importance. The remains are considerable and cover a large area. The most important are those now known as the Ath-khamba, or 'eight

pillars,' which stand to the south of the present village, and are all that remains of a once magnificent temple. The pillars and also the ceiling slabs, which are still *in situ*, are richly carved, and a pilgrim's record of A. D. 982 has been cut on one of the pillars. Two other very similar collections of pillars are standing in the village, also covered with elaborate carving, one belonging to a Saivite and the other to a Vaishnavite temple. The finest ruin, however, is that of a large temple known as the Māla Devī. It is magnificently placed on a great artificial platform, on the very edge of the hill-side, with its back against the rock, and from its style must belong to the ninth or tenth century. Though originally a Vaishnavite shrine, it now contains Jain images, all belonging to the Digambara sect. The Bajranāth temple, with three shrines placed abreast, has also been appropriated by Jains, though originally Brāhmanical. North of the village lie two tanks, the larger known as the Mānsarowar, having a fine old stone dam, which is said to have been built by Mān Singh, a Gond chief. A school and a State post office are situated in the village.

[A. Cunningham, *Archaeological Survey of India*, vol. vii, p. 90; vol. xi, p. 31.]

Jāwad.—Town in the Mandasor district of Gwalior State, Central India, situated in 24° 36′ N. and 74° 52′ E., 1,410 feet above sea-level. Population (1901), 8,005. The town was founded about 500 years ago, and belonged originally to the chiefs of Mewār. In the time of Rānā Sangrām Singh and his successor Jagat Singh, the wall which now surrounds the town was erected. In 1818, during the Pindāri War, Jaswant Rao Bhau, one of Sindhia's officers who then held Jāwad, persisted in supporting the Pindāri leaders Chītū and Fāzil Khān. The place was, therefore, attacked and taken by General Brown in 1819, but was subsequently restored to Sindhia. In 1844 it was included in the districts assigned for the maintenance of the Gwalior Contingent, but was again made over to Sindhia in 1860. Jāwad is a commercial centre of some importance, a considerable trade in grain and cloth being carried on. It was formerly noted for its dyeing industry, the dye of the *āl* (*Morinda tinctoria*) being used. Of late years, however, this trade has decayed owing to the introduction of European dyes. The town is still noted for its manufacture of bracelets, which are exported in large quantities to Rājputāna. The town customs dues amount to Rs. 27,000 a year. A State post office, a flourishing school

with 300 pupils, a police station, a dispensary, and a public works inspection bungalow are situated in the town. The Canadian Presbyterian Mission has an out-station here.

Jorā.—Head-quarters of the Tonwarghār district of Gwalior State, Central India, situated in 26° 20′ N. and 77° 49′ E., on the Gwalior Light Railway. Population (1901), 2,551. The place is usually called Jorā-Alāpur, to distinguish it from other places of the same name. Alāpur is a village lying a mile to the north. Jorā contains the ruins of an old fort built by the Karauli chiefs, the usual district offices, a school, a dispensary, a State post office, a *sarai*, a public works inspection bungalow, and a police station.

Karaia.—Village in the Gwalior Gird district of Gwalior State, Central India, situated in 25° 54′ N. and 78° 1′ E. Population (1901), 4,989. The place is held by a family of Ponwār Thākurs on a quit-rent. It is said to have been founded in 1564, but nothing is known of its early history. In 1852 it fell to Sindhia and until 1868 was in a prosperous condition. It afterwards, however, became notorious for the depredations committed by the Ponwārs, their excesses reaching such a pitch as to necessitate the forcible depopulation of the place in 1893. It has since then been slowly recovering its position.

Khāchrod (*Khāchraud*).—Town in the Ujjain district of Gwalior State, Central India, situated in 23° 26′ N. and 75° 20′ E., on the Ratlām-Godhra branch of the Bombay, Baroda, and Central India Railway, 1,700 feet above sea-level. Population (1901), 9,186. The town is mentioned in the *Ain-i-Akbarī* as the head-quarters of a *mahāl* in the Ujjain *sarkār* of the *Sūbah* of Mālwā. It is a place of increasing commercial importance owing to the opening of the railway, and will be still further benefited by the extension of the line to Muttra, now under construction. It is famous for its painted woodwork and tobacco. A school, a post office, and an inspection bungalow are situated in the town.

Mahārājpur.—Village in the Tonwarghār district of Gwalior State, Central India, situated in 26° 28′ N. and 78° 1′ E. Population (1901), 366. The place is notable as the site of an important battle fought on December 29, 1843. Owing to the unsettled condition of Gwalior, and the complications arising in Northern India, the British Government had decided to send troops to restore order in the State. The Commander-in-Chief, Sir Hugh Gough, accompanied by the Governor-General, Lord Ellenborough, was

personally directing operations. The State forces were believed to be a contemptible rabble, and the Adjutant-General boasted that a horsewhip was all that he would require. All precautions were neglected; and such was the ignorance of the enemy's position, that the non-combatants of the party were proceeding leisurely on elephants to Mahārājpur, where it had been arranged that they should have breakfast. On nearing the village, a round shot from one of the enemy's guns passed close to the howdah of the elephant carrying the Commander-in-Chief's wife and daughter. A battle at once commenced, in which, as the Governor-General remarked, every one and everything were out of place. About 12,000 British and 14,000 Gwalior troops were engaged, and the despised enemy fought to the end with desperate courage, but were finally routed with the loss of 56 guns. On the same day a minor engagement took place at Panniār, 10 miles away. These two victories reduced the disorder, and the Treaty of Gwalior was concluded on January 13, 1844.

[*Calcutta Review*, vol. i, 1844, p. 535.]

Mandasor Town.—Head-quarters of the district of the same name in Gwalior State, Central India, situated in 24° 4′ N. and 75° 5′ E., on the bank of the Siwana (Seuna or Sau) river, a tributary of the Siprā, and on the Ajmer-Khandwā branch of the Rājputāna-Mālwā Railway, 1,516 feet above sea-level. The population fell from 25,785 in 1891 to 20,936 in 1901. The town is a centre of the opium trade, one of the Government dépôts at which duty is levied on the drug being established here. Another industry of some importance is the manufacture of coloured cloth for quilts and *chunris* (a piece of printed cloth worn by females to cover the arms and upper part of the body). Local affairs are managed by a municipality constituted in 1902. The income amounts to Rs. 1,300, derived mainly from octroi. Besides the usual offices, a combined British post and telegraph office, a State post office, a police station, a dispensary, a school, and an inspection bungalow are situated here.

Mandasor is a place of considerable antiquity and of historical and archaeological importance. Its name in former days was Dashāpura, or the 'township of ten hamlets,' and it appears to be referred to in an inscription found at Nāsik, which dates from early in the Christian era. An inscription near Mandasor refers to the erection of a temple of the Sun in 437 during the rule of Kumāra Gupta I, which was repaired thirty-six years later. As the town stands now, it is entirely

Muhammadan, though Hindu and Jain remains are numerous. The fort on the east of the town is said to have been founded by Alā-ud-dīn Khiljī in the fourteenth century, but it was considerably increased and made a place of importance by Hoshang Shāh (1405–34) of Mālwā. Many of the stones used in the construction of the wall seem to have been brought from Afzalpur, 11 miles to the south. Owing to its position, Mandasor figures continually in history. Near the big tank, outside the city, Humāyūn surrounded the camp of Bahādur Shāh in 1535 and defeated him, driving him out of Mālwā. When Mālwā was taken by Akbar in 1562, Mandasor became the head-quarters of the Mandasor *sarkār* of the *Sūbah* of Mālwā. In the eighteenth century it fell to Sindhia, in whose possession it has since remained. After his defeat at Mehidpur, Holkar came to terms with the British, and the treaty by which Mālwā was settled was signed at Mandasor early in 1818. In the Mutiny of 1857 one Sāhibzāda Fīroz Shāh, a member of the Delhi house, raised his standard here and collected a considerable following, among whom were a large number of Rohillas. As their presence endangered the safety of Nīmach, the Mālwā Field Force made a rapid advance on the fort, which was captured on November 21, 1857. A fierce fight took place three days later at the village of Gurādia, 5 miles north-west of Mandasor, in which the Rohillas fought bravely, but their defeat broke up the forces of Fīroz Shāh and completely cleared this part of the country.

In Mandasor itself and in the neighbourhood there are numerous remains of archaeological interest. The village of Sondanī (or Songnī), 3 miles to the south-east, contains two magnificent monolithic sandstone pillars with lion and bell capitals. An inscription incised on both of them records that Yasodharman, king of Mālwā, defeated at this spot the Huna adventurer Mihirakula, probably in 528. Great importance attaches to these for their use in settling the commencement of the Gupta era. [J. F. Fleet, *Indian Antiquary*, vol. xv.]

Morār (*Murār*).—Cantonment in the Gwalior State, Central India, situated in 26° 14′ N. and 78° 14′ E., 2 miles from the Morār Road station on the Great Indian Peninsula Railway, and on the banks of the Morār river, a small stream tributary to the Vaisali. Population (1901), 19,179. In former days the waters of the river were dammed up so as to form a considerable lake, which was noted for the species of fish known as the *Barilius morarensis* which abounded in it. The town stands 4 miles from Lashkar city, with which it is con-

nected by a broad road. The station is laid out on the usual plan, but is remarkable for the numerous fine avenues of large trees which line the roads. The substantial stone barracks built in 1870 for the British troops are now occupied by the State regiments, the officers' bungalows being used by European and native officials in the State service.

Morār was founded in 1844 as a cantonment for the Gwalior Contingent, the brigadier in command and a force of all three arms being stationed here. In 1857 the most serious rising in Central India took place at this station. Signs of disaffection among the men of the Contingent were early discernible, and on June 14 the troops mutinied, and killed six officers, the clergyman, and several other Europeans. The rest escaped to Agra with the assistance of the Mahārājā. On May 30, 1858, Morār was occupied by the troops of Tāntiā Topī, the Nawāb of Bāndā, and the Rānī of Jhānsi, who forced Sindhia to vacate Lashkar and retreat to Agra. On June 16 Sir Hugh Rose drove Tāntiā Topī out of Morār and on the 20th reinstated Sindhia in his capital. Morār remained a British cantonment, garrisoned by a mixed force of British and native troops, till 1886, when it was handed over to Gwalior in connexion with the exchanges of territory which took place then. The State troops now occupying the cantonment are a regiment of Imperial Service Cavalry, the Imperial Service Transport Corps, three batteries, and two infantry regiments. Morār has of late years become a considerable trading centre, especially for grain, the local dues being lighter than those obtaining in Lashkar. Impetus has been given to the tanning industry by the establishment of the State leather factory in the cantonment. The town contains a European church, a State post office, a school for boys and another for girls, and two hospitals, one military and the other civil, and four large European cemeteries. Just beyond the cantonment limits is the Alījāh Club for European residents.

Mungaolī.—Head-quarters of the Isāgarh district of Gwalior State, Central India, situated in 24° 25′ N. and 78° 8′ E., on the left bank of the Betwā river. Population (1901), 4,797. The town was founded by Chandel Rājputs and was formerly called Idrasī or Indrasi. It subsequently received the name of Mungāvali or Mungaolī after Munga Shāh, a Muhammadan saint who lived here. At Mirkābād, one mile distant, is a settlement for members of the Moghia criminal tribe. The export of grain from the town has increased since the opening of the Bīna-Bāran branch of the Great Indian Peninsula

Railway, but the want of feeder-roads in the neighbourhood makes any material improvement impossible. A municipality was constituted in 1904. Besides the usual offices, a school with a boarding-house, another special school for Moghias, a district jail, a hospital, a State post office, and a police station are located in the town.

Narod (or Ranod).—Village in the Narwar district of Gwalior State, Central India, situated in 25° 5′ N. and 77° 53′ E., on the Ahirāvatī or Ahīrpāt Nāla, a tributary of the Sind, 1,415 feet above the sea. Population (1901), 2,985. The site is covered with Hindu and Muhammadan remains, surrounded by fine groves of tamarind and mango. The most remarkable building is a monastery, built in Hindu style of massive sandstone blocks without mortar, and roofed with huge slabs of the same material. In the wall of this building, which is now called the Kokai Mahal, is a long Sanskrit inscription referring to the erection of the monastery. It mentions a king Avantivarman, and on palaeographical grounds may be assigned to the eleventh century. The Muhammadan buildings are of modern date, but many are interesting, especially the Zanjīri Masjid or 'chain mosque,' so called from its chain-like railing, which was erected in Aurangzeb's reign. Narod was a place of importance until the Marāthā invasion. It was granted in the time of Jahāngīr to Chaudhri Chintāman Bakkāl, whose descendants still hold the *sanad*. During the Marāthā inroads it decreased in importance, and after it fell to Sindhia in the nineteenth century decayed rapidly. The village is enclosed by a high wall pierced with four gates. It contains a school, a State post office, and a police station.

[A. Cunningham, *Archaeological Survey of India*, vol. ii, p. 303; *Epigraphia Indica*, vol. vii, p. 35.]

Narwar Town.—Town in the district of the same name in Gwalior State, Central India, situated in 25° 39′ N. and 77° 54′ E. Population (1901), 4,929. The place is traditionally supposed to be the home of Rājā Nala of Naishadha, whose romantic love for Damayantī, related in the Mahābhārata, is familiar to every Hindu. Cunningham identified Narwar with Padmāvatī, which, according to the Purānas, was one of the cities held by the nine Nāgas. Coins bearing the name of Ganapati, who is mentioned as a Nāga king in Samudra Gupta's inscription at Allahābād, have been found here. The history of Narwar has always been closely connected with that of Gwalior. In the middle of the tenth century both places fell to the Kachwāha Rājputs. These

were succeeded by Parihārs in 1129, who held possession until 1232, when they were expelled by Altamsh. The next mention of the fort is in 1251, when it was in the hands of Chāhada Deva, who surrendered it to Nāsir-ud-dīn. After the invasion of Tīmūr, Narwar fell to the Tonwars, who held it until 1507, when it was taken, after a twelvemonth's siege, by Sikandar Lodī. This ruler gave the fort to Rāj Singh, a Kachwāha, thus restoring the fortress to its original owners. Under Akbar it was the head-quarters of the Narwar *sarkār* of the *Sūbah* of Mālwā, and Abul Fazl writes of ancient Hindu temples still standing in a part of the fort. Except for a temporary loss of possession in the time of Shāh Jahān, the Kachwāhas held Narwar as feudatories of Delhi up to the nineteenth century, when it was taken by Sindhia, to whom it was finally guaranteed by the Allahābād treaty of 1805.

The old fort is picturesquely situated on the steep scarp of the Vindhyas, 400 feet above the plain, and 1,600 above the level of the sea. The walls have a circuit of above 5 miles, and to the north lies a further portion enclosed by high walls, containing the shrine of Shāh Madār, a Muhammadan saint. A gentle ascent leads to the Alamgīri Darwāza, from which a steep flight of steps gives access to the summit through three more gateways. The fort is purely Muhammadan in character, but the numerous fragments of sculpture and architectural ornament show that in the flourishing days of Hindu sovereignty it was probably second only to Gwalior in the magnificence of its temples and other edifices. Sikandar Lodī remained here for six months, breaking down temples and building mosques, and effectually removed any edifices of importance. Among Hindu relics of later days is a gun which belonged to Sawai Jai Singh of Jaipur, bearing the date 1696. A small Roman Catholic cemetery in the fort contains a chapel and several tombs, one of which is dated 1747. This was no doubt the burial-place of the European gunners so frequently employed in native armies during the eighteenth century.

The town lies at the north-eastern foot of the hill on which the fort stands, near a bend in the river Sind, and is enclosed by a wall with three gates. Once a flourishing place on a route between Delhi and the Deccan, it has decayed rapidly since the construction of new roads and railways has carried traffic elsewhere. Just outside the walls stands a pillar on which are inscribed the names of the Tonwar chiefs of Narwar, a large *baorī*, and two fine Muhammadan bridges over the Sind.

A curious *satī* stone recalls the memory of two wives of a family priest to Rājā Gaja Singh Kachwāha who, on hearing of their husband's death in a battle in the Deccan, burned themselves together with his scarf. Narwar formerly produced a considerable quantity of crude iron, smelted from the magnetic iron ore abounding in the neighbourhood, but this industry has now decayed. A State post office, a school, a dispensary, and a police station are situated here.

Nīmach.—Town and British cantonment in the Mandasor district of Gwalior State, Central India, situated in 24° 28′ N. and 74° 54′ E., on the Ajmer-Khandwā branch of the Rājputāna-Mālwā Railway. The total population in 1901 was 21,588, of whom 6,190 resided in the native town and 15,398 in the cantonment. The town stands on a barren basaltic ridge, capped with laterite, 1,613 feet above sea-level, and the cantonment lies close by. The houses of the better classes in the town are all built of limestone, which is quarried in the neighbourhood, and exported in large quantities. Grain, opium, and cotton form the other staple commodities of trade. The *pargana* offices, a jail, a State post office, a school, and a hospital are located in the town; and the cantonment contains branches of the Canadian Presbyterian, the Rev. Handley Bird's, and Panditā Rāma Bai's missions. In 1817 land was taken up to form a standing camp for the British troops engaged in putting down the predatory bands of Pindāris which were then ravaging the country. The following year further land was acquired and a small fort built; and in 1822 Nīmach became the head-quarters of the combined Rājputāna-Mālwā Political Charge under Sir David Ochterlony, who was Resident till 1825. The Residency, now used as a club, was built during this period. The surrounding country was included in the tract assigned for the maintenance of the Gwalior Contingent in 1844, but was restored to Sindhia in 1860.

In 1857 Nīmach was the centre of the disturbances in Mālwā. The cantonment was then held by a battery of native horse artillery, the 1st Bengal Cavalry, 72nd Native Infantry, and 7th Infantry, Gwalior Contingent. Signs of unrest appeared early among the men of the Contingent, and on the night of June 3 the troops rose. The Europeans, except one sergeant's wife and her children, fled in safety to Jāwad, which they were, however, obliged to vacate soon after. Ultimately the women and children escaped to Udaipur, where they were sheltered by the Mahārānā. The officers returned to Nīmach, and occupied the fort, assisted by some native troops. The garrison was

hard pressed by the pretender Fīroz Shāh from MANDASOR, until it was finally relieved by the Mālwā Field Force on November 24, 1857. On the constitution of the Mālwā Agency in 1895, Nīmach was selected as the head-quarters of the Political Agent.

Sabalgarh.—Head-quarters of the Sheopur district of Gwalior State, Central India, situated in 26° 15′ N. and 77° 25′ E., at the terminus of the Gwalior-Sabalgarh branch of the Gwalior Light Railway Population (1901), 6,039. Sabalgarh was founded by a Gūjar named Sabala; but the present fort was built by Rājā Gopāl Singh of Karauli, and till 1795, when it was taken by Khande Rao Inglia, it remained in the hands of the Karauli chiefs. In 1809, owing to the contumacious conduct of its governor, the fort was taken by Jean Baptiste Filose on behalf of Sindhia. The town contains no buildings of any size; but the district offices, a hospital, a school, a State post office, a custom-house, a resthouse, and a jail are situated in it. Sabalgarh is noted for its wood-carving and lacquer and metal-work. Close to the town is a tract of forest carefully protected as a preserve for big game.

Sardārpur.—Civil and military station in the Amjhera district of Gwalior State, Central India, being the head-quarters of the Political Agent in BHOPĀWAR and of the Mālwā Bhīl Corps. It is situated on the edge of the Vindhyan scarp, in 22° 40′ N. and 74° 59′ E., on the right bank of the Mahī river, 58 miles by metalled road from Mhow. Population (1901), 2,783. The station derives its name from its original owner, Sardār Singh Rāthor, a near relation of the Amjhera chief who was executed in 1857. He was a famous freebooter, notorious for his cruelty, of which tales are still current in the neighbourhood. The Mālwā Bhīl Corps had its origin in some irregular levies raised about 1837 by Captain Stockley. The men were collected at certain points under their own headmen, and in harvest time used to return home, their wives answering for them at muster. A few years later they were regularly organized, and stationed at Depālpur in Indore territory and Dilaura in Dhār. Between 1840 and 1845 the corps was moved to Sardārpur, more regularly equipped and drilled, and employed locally on police and escort duties, a military officer being put in command. In 1857 the corps was called into Indore to protect the Residency, and assisted to escort Colonel Durand in his retreat to Sehore. Sardārpur was at this time sacked by the Afghān and Rohilla levies of the Dhār State, and the detachment there was forced to retire. After order had been

restored, the corps was reconstituted at MANDLESHWAR, being subsequently sent back to Sardārpur and put under the Political Agent. Since 1883 it has been regularly officered and disciplined, and was lately rearmed with the magazine rifle. On the reorganization of the Indian Army in 1905, it was again converted into a military police battalion: and in 1907 it was moved to Indore. A school, a combined British post and telegraph office, a hospital, and an inspection bungalow are situated in the station.

Shājāpur Town.—Head-quarters of the district and *pargana* of the same name in Gwalior State, Central India, situated in 23° 26′ N. and 76° 17′ E., on the left bank of the Lakundar river, a tributary of the Kālī Sind, 1,480 feet above sea-level. Population (1901), 9,953. The town was founded by Shāh Jahān, who stayed here in 1640 during one of his visits to Mālwā, and the present name is corrupted from Shāhjahānpur. It contains a Government post and telegraph office, a State post office, a *dāk*-bungalow, a dispensary, and a school.

Sheopur Town.—Town in the Sheopur district of Gwalior State, Central India, situated in 25° 40′ N. and 76° 42′ E., on the right bank of the Sīp river, 959 feet above sea-level. Population (1901), 6,712. The town and fort are said to have been founded in 1537 by Gaur Rājputs, and take their name from a Sahariā who was sacrificed to ensure the permanency of the settlement, and whose descendants still hold a hereditary grant of land in the neighbourhood. When Abkar was advancing on Chitor in 1567, this fort surrendered to him without a blow. In 1808 the country fell to Daulat Rao Sindhia. He granted Sheopur and the adjoining tract to his general, Jean Baptiste Filose, who at once proceeded to occupy his *jāgīr*, and invested the fort. Though unable to take the latter by assault, he finally starved out the Gaurs, who vacated it in 1809, and retired to BARODA TOWN. The fort from that time practically became Jean Baptiste's home; and in 1814 it was seized together with his family by Jai Singh Khīchī of Rāghugarh, whose territory Filose was then engaged in ravaging. After the Treaty of Gwalior in 1818, Filose fell into disfavour and was for a time imprisoned at Gwalior. On his release he retired to Sheopur, which was then his only remaining possession. Sheopur is famous for its coloured lacquer-work on wood, bedstead legs being a speciality; playing-cards are another article of local manufacture. Besides the *pargana* offices, a school, a hospital, a police station, and a State post office are situated in the town.

Shujālpur (or Shujāwalpur).—Head-quarters of the *pargana* of the same name in the Shājāpur district of Gwalior State, Central India, situated in 23° 24′ N. and 76° 43′ E., on the Ujjain-Bhopāl Railway. Population (1901), 5,731. The town was originally founded by a Jain merchant, and called after him Rai Karanpur, one of the wards still bearing this title. The real interest of the place, however, lies in its connexion with Shujāat Khān, an active champion of Sher Shāh, who raised the place from a small village into a flourishing town. Shujāat Khān was locally known as Shujāwal Khān, and a further contraction has given the name of the town. Though Māndu and Ujjain were his official residences as governor of Mālwā, Shujāat always had a predilection for this place. In 1808 it fell to the Pindāri leader Karīm Khān, as part of his *jāgīr*. It was one of the places of which the revenues were assigned to the British Government by Article 5 of the treaty of 1844, but was restored to Sindhia under the treaty of 1860. Near Shujālpur is the cenotaph of Rānoji Sindhia, the founder of the Gwalior house, who died in 1745. Besides the *pargana* offices, a police station, a school, a State post office, a dispensary, and an inspection bungalow are situated here.

Sīprī.—Head-quarters of the Narwar district of Gwalior State, Central India, situated in 25° 26′ N. and 77° 39′ E., on a branch of the Gwalior Light Railway, 1,315 feet above sea-level. Population (1901), 5,592. In 1564 Abkar stopped here on his way from Māndu to hunt elephants, the whole of a large herd being captured. In the seventeenth century the place was granted in *jāgīr* to Amar Singh Kachwāha of Narwar. He threw in his lot with prince Khusrū and was dispossessed by Shāh Jahān. Later on, however, the Sīprī and Kolāras districts were restored to him, while his grandson Anūp Singh received Narwar. Sīprī was then held by the Narwar chief until 1804, when it was seized by Sindhia, who made it over to Jādo Sāhib Inglia. It passed to the British under the Treaty of Poona (1817), but was restored to Sindhia in 1818 and has since formed part of his dominions. Sīprī was occupied as a cantonment in 1835. On June 17, 1857, the troops, consisting of part of the 2nd Cavalry and 3rd Infantry, Gwalior Contingent, mutinied, and the Europeans were obliged to retire. The cantonment was abandoned in 1896. The only noteworthy buildings are a palace built by Sindhia in 1901 and the old barracks. Sīprī has increased in importance as a trade centre since the opening of the railway, and is a centre for the distribution of forest produce. It contains

a State post office, a Government post and telegraph office, various courts, a police station, a school, a hospital, a custom-house, and a *sarai*.

Udayapur.—Village in the Bhīlsa district of Gwalior State, Central India, situated in 23° 54′ N. and 78° 4′ E., 4 miles by road from Bareth station on the Midland section of the Great Indian Peninsula Railway. Population (1901), 928. Numerous traces of its importance in Hindu times are scattered round, but those now prominent are chiefly Muhammadan. The old market square has colonnaded sides, and the fort wall is pierced by several gates, some Hindu and some Muhammadan. Half a mile south is a rocky hill, on which are the remains of an old wall built of uncemented stone blocks, which must once have enclosed a place of great strength. Of the three old temples still standing in the village, the great fane of Udayesvara is the only one of special interest. Built of a fine red sandstone and standing on a lofty platform crowned by a fine spire, its proportions are nevertheless so admirable that it has no appearance of clumsiness. It is profusely adorned with sculpture, while the pillars which support the roof, though massive, are of great beauty. The seven smaller temples, which once surrounded the central shrine, are now in ruins, one having been removed to make way for a mosque. Tradition assigns the temple to Udayāditya Paramāra, and a long inscription, of which half has been lost, gives a list of the princes of this dynasty up to Udayāditya. The mosque was built in the time of Muhammad Tughlak II, as an inscription of 1336 shows. Numerous records have been found in this temple. One states that Udayāditya was ruling in 1080. Two are especially interesting as showing that this district of Mālwā was held by the Chālukya kings of Anhilvāda Patan from 1163 to 1175. Other records refer to Devapāla of Dhār (1129).

[*Epigraphia Indica*, vol. i, p. 222; *Indian Antiquary*, vol. xviii, p. 341; vol. xx, p. 83.]

Udayagiri.—Ancient site in the Bhīlsa district of Gwalior State, Central India, situated in 23° 32′ N. and 77° 46′ E., between the Betwā and the Besh rivers, 4 miles from Bhīlsa, on the Midland section of the Great Indian Peninsula Railway. The place is important on account of the interesting rock-cut temples excavated in an isolated sandstone hill, and the numerous Buddhist remains in the neighbourhood. The hill lies from north-west to south-east, and is about three-quarters of a mile long, rising to a height of 350 feet above the plain. Some of the numerous caves contain records, dated and

undated, of considerable historical importance. The finest in the series are those numbered 3, 4, 9, and 10 in the Survey Report quoted below.

The third cave, which measures about 14 feet by 12 feet, has a finely ornamented doorway, and formerly possessed a structural portico; in a small adjoining room behind the portico is a representation of the Ashtamātri or 'eight female energies.' Cave No. 4 is remarkable for a colossal representation of the Varāha Avatār, the third incarnation of Vishnu, in which he is, as usual, represented raising the earth out of the engulfing waters. The descent of the Ganges and the Jumna are also depicted here. The best cave is perhaps the ninth, measuring 22 feet by 19 feet, with a roof supported by four massive pillars with richly carved capitals. The remains of a fine portico stand before it. The only Jain cave on the hill (No. 10) is dedicated to the twenty-third Tīrthankar, Pārasnāth. The main excavation, which is 50 feet by 16 feet, is divided into five compartments, the southernmost room being again subdivided into three. Numerous Buddhist relics have been found, both on the hill and in the country round it, including a monolithic pillar, a lion capital, a large stone trough, and other smaller remains. The records are interesting, as giving the date of the conquest of Mālwā and Gujarāt by Chandra Gupta II of Magadha. Of the other records, one in the Jain cave is dated in 425-6 and another in 1037.

[A. Cunningham, *Archaeological Survey Reports*, vol. x, p. 46; *Corpus Inscriptionum Indicarum*, vol. iii, pp. 21, 34, and 259; *Indian Antiquary*, vol. xviii, p. 185; vol. xiv, p. 61.]

Ujjain Town.—Town in the State of Gwalior, Central India, situated in the centre of Mālwā, of which it is the traditional capital, in 23° 11′ N. and 75° 47′ E., on the Ujjain-Bhopāl Railway.

Ujjain, which has always been renowned among Hindus for its sanctity, stands on the right bank of the sacred river Siprā, and is rectangular in shape, covering an area of over 2 square miles. It was formerly surrounded by a wall, built in the fifteenth century, of which, however, only portions now remain. The old city, which appears to have been destroyed either by earthquake or by an unusual flood on the river, was situated 2 miles north of the present town. On its site the traces of old foundations are still visible, and numerous antique jewels, beads, seals, ornaments, and copper coins are found during the rains. Population has risen from 34,691 in 1891 to 39,892 in 1901. Hindus number 27,639, or 69 per cent.; Musalmāns,

10,539, or 26 per cent.; and Jains, 1,259, or 3 per cent. The city is divided into numerous wards. Among them may be noticed Jayapura, named after Sawai Jai Singh of Jaipur, who, when governor of Mālwā, erected an observatory in this part of the city, of which the remains are still standing. The Bohrā Bākhal consists of three wards inhabited by the Bohrā trading community, whose members are Shiahs, and include the principal merchants of the city. The ward known as the Kot or fort occupies the elevated ground to the north of the town, which is said in former days to have lain outside the old city in the great Mahākālban or forest of Mahākāl. Here stands the temple of Mahākāl, on the site of the famous structure destroyed by the iconoclast Altamsh in 1235. Near it is a palace formerly the residence of Daulat Rao Sindhia. The remaining wards are, as a rule, called after the classes which inhabit them. Many of the houses are adorned with fine carved balconies and fronts; but few are of any size, and the town has a general air of decline, in spite of its increasing population. A large market is held every Wednesday for commercial purposes. Three times a year a religious fair takes place at the Sivarātri in the month of Māgh (February), and on the full moons of Baisākh (May) and Kārtik (November). Besides these yearly meetings, a great religious gathering called the Sinhast fair is held once in twelve years.

Ujjain is one of the seven sacred cities of India, not yielding even to Benares in sanctity. Orthodox Hindus believe that it has existed from time immemorial; and according to the Tantras, it is the *pīthasthāna* at which the elbow of Satī fell, on the dismemberment of her body by Siva. It is also the first meridian of longitude of the Hindu geographers. In early days Ujjain was known as Avantī, and the surrounding country as Avantidesh. This name was certainly in use as late as the second century, and even occurs in an inscription of the tenth, while it is still employed by Brāhmans in devotional exercises.

The early history of the place is lost in the mists of antiquity, but it appears to have soon become a place of importance under the Aryan tribes who settled in Mālwā. In Buddhist literature, the kingdom of Avantī is described as one of the four great powers of India, while a romantic legend is related of the elopement and marriage of Vasuladatta, daughter of king Pajjota of Ujeni, with king Udena of the neighbouring realm of Kausāmbhī. At Ujjain there was at one time a Buddhist monastery known as the Southern Mount, while it was the birthplace of Kachāna, one of Sākyamuni's greatest

disciples. Ujjain was the central mart for all produce entering from the western coast, and at the same time the principal stage on the route from the Deccan to Srāvastī, then the capital of the great kingdom of Kosala.

The first historical mention of Ujjain is on the rise of the Mauryan empire, when Asoka, afterwards emperor and the greatest upholder of Buddhism, was sent to Ujjain as viceroy of the western provinces. Nothing is again heard of Ujjain till the second century A.D., when it became the capital of the western Kshatrapa dominions under Chāshtana. It was at this time known to the classical writers, as Ptolemy (A.D. 150) mentions Chāshtana as Tiastenos of Ozene, while in the Periplus of the Erythrean Sea, written a century later, Ozene is noted as a trading centre whence onyx stones, porcelain, fine muslins, mallow-coloured muslins, and no small quantities of ordinary cottons, as well as spikenard, costus, and bdellium, were exported through the port of Barugaza or Broach near Surat. For close on three centuries it remained in the hand of the Kshatrapas, till about 400, when it passed to Chandra Gupta II of Magadha. The Gupta occupation is of special interest, as there are some grounds for believing that the expulsion of the unorthodox foreign Kshatrapas and the contemporary revival of Brāhmanism gave rise to the well-known tradition of Vikramājīt of Ujjain, the King Arthur of India, at whose court the 'nine gems,' the brightest geniuses of India, are supposed to have flourished.

In the seventh century, Ujjain was included in the empire of Harshavardhana of Kanauj. After his death in 648, a period of revolution and unrest obtained till the rise of the Rājput clans in the ninth century, when Ujjain fell to the Paramāras. From the ninth to the twelfth century the Paramāras became so identified with Ujjain that subsequent tradition has converted Vikramāditya of Ujjain into a Paramāra. During this period Ujjain suffered the usual fate of cities in those days, and was continually sacked by the neighbouring chiefs, the Chālukyas of Gujarāt, the Kalachuris of Chedi, the Chandels of Bundelkhand, the Rāshtrakūtas of Mālkhed, and other Rājput clans. On the decline of the Paramāra power in the end of the eleventh century, the place appears to have fallen temporarily to the Tonwars and Chauhāns. In 1235 Altamsh, who had just taken Bhīlsa, marched on Ujjain and sacked it, destroying all the temples, and among them the renowned shrine of Mahākāl, famous wherever the Hindu religion existed, taking away the *lingam* to Delhi.

From this time Ujjain remained a Muhammadan possession till the eighteenth century. From 1401 to 1531 it was included in the kingdom of Mālwā, but, not being the capital, was of no especial importance. In 1562 it fell to Akbar, and became the chief town of the *Sūbah* of Mālwā. In 1658 took place the battle near Ujjain, in which Aurangzeb and Murād defeated Jaswant Singh of Jodhpur, who was fighting on behalf of prince Dārā. The actual scene of the battle is Dharmatpur, renamed Fatehābād by Aurangzeb after the victory, and now a station on the Rājputāna-Mālwā Railway. The cenotaph of Rājā Ratan Singh of Ratlām, who fell in the fight, still stands on the field of battle. In 1733, during the reign of Muhammad Shāh, Mahārājā Sawai Jai Singh of Jaipur was made governor of Mālwā. In 1743 Bājī Rao Peshwā became deputy-governor, and Ujjain finally passed to Sindhia about 1750. Until 1810, when Daulat Rao Sindhia founded his new capital of Lashkar, Ujjain was the chief town of his dominions. In 1799 it was sacked by Jaswant Rao Holkar.

The town is managed by a municipality, established in 1898. The municipal income amounts to Rs. 18,000 per annum, derived mainly from octroi. A water-supply scheme has been completed. Ujjain is the head-quarters of the *Sar Sūbah* of the Mālwā *prānt*, and contains two State hospitals, a dispensary belonging to the Canadian Presbyterian Mission, who have a station in the town, the Mādhav College teaching up to the university entrance standard, and sevens chools for boys and one for girls. Numerous private institutions for teaching Sanskrit and the vernaculars are situated in the town.

As already stated, Ujjain was a celebrated mart early in the Christian era. Its commercial importance declined at the beginning of the nineteenth century, owing to the establishment of Lashkar as the capital of the Gwalior State and the rise in importance of Indore, but was revived between 1880 and 1897 by the opening of the Ujjain-Ratlām-Godhra branch of the Bombay, Baroda, and Central India Railway, the Ajmer-Khandwā branch of the Rājputāna-Mālwā Railway, and the Ujjain-Bhopāl Railway (1897). A considerable trade is now carried on, mainly with Bombay, in cotton, grain, and opium. One of the Government dépôts at which duty is paid on the last commodity has been established here.

Rāghugarh (*Rāghogarh*). — Mediatized chiefship of the Central India Agency, under the Resident at Gwalior. The State lies between 24° 6′ and 24′ 34° N. and 77° 7′ and 77° 25′ E., about 17 miles south-west of Guna, in the Khīchī-

wārā district of Mālwā. It takes its name from the fort of Rāghugarh, founded by Lāl Singh Khīchī in 1677, and called after a statue of Vishnu alleged to have been dug up on the spot. It has an area of about 112 square miles, between the Khīchī estates of Dharnaoda on the north and Garha on the south, and the Sironj and Chhabra *parganas* of Tonk State on the east and west. The territory is situated in the Deccan trap area and is much cut up by small hills, but the soil in the valleys is very fertile and bears excellent crops of all the ordinary grains, and of poppy. The Pārbati river, which flows along the western border, gives a perennial supply of water. The flora and fauna are the same as elsewhere in Mālwā. The climate is temperate, and the annual rainfall about 30 inches.

Though this State is now a small one, considerable interest attaches to its chief as the recognized head of the Khīchī Chauhāns, once a powerful branch of the great clan to which the famous Prithwī Rāj, the last Hindu ruler of Delhi, belonged. The branch is represented in Central India by the chiefs of Rāghugarh, Dharnaoda, MAKSUDANGARH, KHILCHIPUR, and GARHA. The Khīchī section of the clan is descended from Aje Rao, second son of Mānik Rai of Sāmbhar. The Khīchīs appear to have settled first in the Sind-Sāgar *doāb* in the Punjab, migrating south after the defeat of Prithwī Rāj by Muizz-ud-dīn in 1192. They then settled at Gāgraun, now in the Jhālawār State. In 1203 Deo Singh of Gāgraun received a grant of land from the Delhi emperor, which was extended by further grants to his successors, so that the Khīchī domains, by the seventeenth century, comprised most of the country between Guna, Sārangpur, Shujālpur, and Bhīlsa, the tract receiving the name of Khīchīwāra or 'the land of the Khīchīs.' In 1697 Gāgraun was taken from them by Bhīm Singh of Kotah, and Bajranggarh became their stronghold, the palace and fort of Rāghugarh being built seven years later. The fortunes of the Rāghugarh chiefs began to wane about 1780, when they were harassed by Mahādji Sindhia, who imprisoned Rājā Balwant Singh and his son Jai Singh. The feud thus commenced lasted till 1818, being carried on principally by a Khīchī Thākur, Sher Singh, who systematically devastated the Khīchī territory so as to render it valueless to Sindhia. In 1816 Sindhia's general, Jean Baptiste Filose, granted the district of MAKSUDANGARH, till then a part of this State, to Berī Sāl, a member of the same family, whose descendants still hold it. On the death of Jai Singh in 1818 disputes arose as to the Rāghugarh succession, which were settled by the intervention

of the British authorities, who mediated an agreement between Sindhia and the Rāghugarh chief, by which he received the fort and town of Rāghugarh and land in the vicinity, supposed then to be worth 1·4 lakhs yearly, with the proviso that any revenue derived from these lands exceeding Rs. 55,000 should be paid over to the Gwalior Darbār, who on its side was to make good any deficiency. The State was never able to make up the stipulated sum, and in 1828 the Gwalior Darbār ceased its payments on the ground that the State could, if under proper management, produce the required minimum. Disputes in the family complicated matters still further; and in 1843, with the consent and mediation of the British Government, it was arranged that the original agreement should be replaced by separate agreements with the principal members of the family. In accordance with this, Bijai Singh received 52 villages forming the GARHA estate, and Chhatar Sāl 32 villages forming the Thakurāt of Dharnaoda, while Ajīt Singh continued at Rāghugarh, holding it under the agreement of 1818. Ajīt Singh was succeeded by Jai Mandal Singh in 1857. Bikramājīt Singh, who succeeded in 1900, was deposed in 1902 for maladministration. The present chief is Bahādur Singh, who was adopted by Bikramājīt Singh from a collateral branch and is still a minor, having been born in 1891. He bears the hereditary title of Rājā.

The population has been: (1881) 16,920, (1891) 18,123, and (1901) 19,446. Hindus number 13,968, or 72 per cent.; and Animists, 4,080, or 21 per cent., mostly Sahariās. The population has increased by 7 per cent. during the last decade, and the density is 173 persons per square mile. The language commonly spoken is the Rāngrī dialect of Rājasthānī. Only 1·5 per cent. of the inhabitants are literate. The population is almost entirely supported by agriculture. Of the total area, 42 square miles, or 37 per cent., are under cultivation, of which 3 square miles are irrigable. About 23 square miles are cultivable but not cultivated. Of the cropped area 2 square miles are under poppy, the rest being sown with cereals and other crops. The total revenue is about Rs. 52,000, of which Rs. 37,000 is derived from the land. Till forty years ago the State had its own silver coinage, but the British rupee is now current. The chief being a minor, the State is at present managed by a superintendent under the direct supervision of the Resident at Gwalior.

The capital, Rāghugarh, is situated in 24° 27′ N. and 77° 12′ E. Population (1901), 3,866. The chief feature of

the place is the old palace-fort, which stands on a low hill about 1,800 feet above the level of the sea. Round it lie the remains of the city wall, which formerly enclosed a circuit of about 4 miles, within which the ruins of the old town can still be seen, the modern town lying outside it. It has a school, a hospital, and a post office.

[R. Burn, 'The Bajranggarh Mint and Coins,' *Journal, Asiatic Society of Bengal*, 1897, Part I.]

Khaniādhāna.—Small *sanad* State in the Central India Agency, under the Resident at Gwalior. It has an area of about 68 square miles, lying round the town of the same name. It is bounded on the east by the Jhānsi District of the United Provinces, and on all other sides by Gwalior State. Although the State is situated politically in the Gwalior Residency, it lies geographically in Bundelkhand, and until 1888 was included in the Political Charge of that name.

Khaniādhāna was originally a part of Orchhā; but in 1724 was granted by Mahārājā Udot Singh of Orchhā to his son Amar Singh, together with the villages of Mohangarh and Ahar. On the dismemberment of the Orchhā State by the Marāthās a *sanad* was granted to Amar Singh by the Peshwā in 1751, confirming him in his grant. The question of suzerainty was, from this time onward, always a subject of contention between the chiefs of Orchhā and of the Marāthā State of Jhānsi. On the lapse of the latter State in 1854, the Khaniādhāna chief, Pirthīpāl Bahādur Jū Deo, claimed absolute independence. It was, however, ruled that he was dependent on the British Government as successor to all the rights previously exercised by the Peshwā; and a *sanad* was accordingly granted in 1862 confirming him in his possession, a *sanad* of adoption being granted at the same time. The chiefs of Khaniādhāna are Bundelā Rājputs of the Orchhā house, and bear the title of Jāgīrdār. The present chief, Chitra Singh, who succeeded in 1869, obtained the title of Rājā as a personal distinction in 1877.

The population has been: (1881) 13,494, (1891) 14,871, and (1901) 15,528. Hindus number 13,548, or 87 per cent.; and Animists, 1,208, or 8 per cent., chiefly Sahariās. The population has increased by 4 per cent. since 1891, and its density is 243 persons per square mile. The chief dialect is Bundelkhandī. Only 1 per cent. of the inhabitants are literate. The principal castes are Thākurs (Bundelā) and other Rājputs, and the population is almost entirely supported by agriculture. The State contains 49 villages.

The country is rocky, belonging to the Bundelkhand gneiss area. In the valleys, where intrusive dikes of trap are met with, good soil is produced by its disintegration, bearing fair crops of all the ordinary grains. Of the total area, 21 square miles, or 32 per cent., are under cultivation, of which 13 are irrigated. About 27 square miles are capable of cultivation, the rest being rocky and irreclaimable. The chief exercises full powers in all general administrative matters. In criminal cases he is required to report all heinous crimes to the Resident at Gwalior. The total revenue is Rs. 22,000, of which Rs. 18,000 is derived from the land. The British rupee was made legal tender in 1886. There are two schools in the State and one dispensary.

The chief place is Khaniādhāna, situated in 25° 2′ N. and 78° 8′ E. Population (1901), 2,192. It contains a small fort in which the chief lives, and also a school and a dispensary.

Pāron (or Narwar).—Mediatized chiefship in the Central India Agency, under the Resident at Gwalior. It is a minor State, about 60 square miles in area, surrounding the village of Pāron.

Though the holder is of very ancient family, being descended from the Kachwāha clan, of which the Mahārājā of Jaipur is now the principal representative, the present holding has only existed since 1818, the chief's immediate ancestor having been driven from Narwar in the beginning of the nineteenth century by the troops of Daulat Rao Sindhia. In 1818, through the mediation of the Resident at Gwalior, the present estate of Pāron was granted to Mādho Singh under the British guarantee, on the condition that he disbanded his army and ceased from plundering. When the Mutiny broke out in 1857, Mān Singh, nephew and successor of Mādho Singh, joined the rebels. His fort was assaulted and he was forced to fly. Seeing the turn events were taking, he surrendered in 1859, and was reinstated in his possessions. Later on he undertook to secure the rebel Tāntiā Topī, the Nāna Sāhib's agent, who was then wandering in these districts. After handing Tāntiā Topī over, an annuity of Rs. 1,000 was granted to him and his heirs in perpetuity. On his death on December 31, 1882, the Gwalior Darbār contended that the guarantee should lapse, owing to the chief's defection in 1857, a view which the Government of India declined to accept, and the succession was continued to his son, Gajendra Singh. The present holder is Rājā Mahendra Singh, who was born in 1892, and succeeded in 1899, the State being administered by a *Kāmdār* under the direct super-

vision of the Resident at Gwalior. The chief bears the title of Rājā.

The population has been: (1881) 7,328, (1891) 7,984, and (1901) 5,557. Hindus number 4,562, or 82 per cent.; and Animists, 891, chiefly Sahariās and Mīnās. Of the total population only 1 per cent. are literate. There are thirty-one villages, of which Munderī (population, 1,165) is the largest, though not that from which the State takes its name. The head-quarters of the present administration are situated in this place, and a school and a dispensary have been opened there.

Of the total area, 16 square miles are under cultivation, of which one square mile is irrigated; of the uncultivated area, 24 square miles are capable of cultivation. Good crops of all ordinary grains and poppy are grown. The total revenue is Rs. 25,000, of which Rs. 18,500 is derived from the land.

Garha.—Petty State in the Central India Agency, under the Resident at Gwalior, with an area of about 44 square miles, and a population (1901) of 9,481. It was originally included in the RĀGHUGARH STATE; but family feuds necessitated the grant of a separate *jāgīr* to the various members of the Khīchī family, and in 1843 Bijai Singh obtained a *sanad* for fifty-two villages, with a revenue estimated at Rs. 15,000. The State is much cut up by small hills; but the soil in the valleys is fertile and bears good crops, including poppy, which is a valuable asset, the opium being exported to Ujjain. The chief is a Khīchī Chauhān Rājput of the Rāghugarh family, and bears the title of Rājā. The present holder, named Dhīrat Singh, succeeded in 1901. As he is a minor, the State is managed by a *Kāmdār* under the direct supervision of the Resident. The total revenue is Rs. 22,000, and the expenditure on administration Rs. 13,000. The administrative head-quarters are at Jāmner (population, 901), where a dispensary and a school are situated. The chief place is Garha, situated on the eastern scarp of the Mālwā plateau in 25° 2′ N. and 78° 3′ E. It also has a school and a dispensary.

Umrī.—Petty chiefship in the Central India Agency, under the Resident at Gwalior, with an area of about 60 square miles, and a population (1901) of 2,469. The chiefs of Umrī and BHADAURĀ are Sesodia Rājputs of the Sāgarāvat branch, being descended from a younger son of Rājā Udai Singh (1537–72), the founder of Udaipur, called Sāgarjī, who, with Akbar's assistance, managed for a time to seize the rule of Mewār from his brother. Pratāp Singh, fifth in descent from Sāgarjī, con-

trived in 1636, with the assistance of the Nawāb of Nāhargarh, a Rāthor Rājput who had turned Muhammadan, to seize Umrī, then in the possession of Thākur Pahlād Singh, a Tagara Rājput. Pratāp's daughter was married to Rājā Rām Singh of Kotah, who was killed at the battle of Jājau in 1707. Pratāp's son Himmat, who was in the service of the Kotah State, had three sons, of whom Jagat Singh received Bhadaurā and other villages, Jai Singh received villages now included in Bhadaurā and Umrī, and Khiaoda Man received certain villages, some of which form the Khiaoda estate. (See table, GWALIOR RESIDENCY.) In the Marāthā period these estates lost much territory. The present ruler is Pirthī Singh, who succeeded in 1882, and bears the hereditary title of Rājā.

The tract in which the State is situated is somewhat broken up by small hills, but the soil in the valleys is fertile, and the people are well-to-do. The total revenue is Rs. 6,000, the cost of administration being Rs. 3,500. Till 1897 the revenue was paid in the *Phūl shāhi* coinage struck at Rāghugarh, Shādora, and Chanderī, but is now collected in British rupees.

Umrī, the chief place, is situated in 24° 45′ N. and 77° 19′ E. Population (1901), 581.

Bhadaurā.—Mediatized petty chiefship in the Central India Agency, under the Resident at Gwalior, with a population of 2,275 (1901). The area is about 50 square miles, and it comprises 16 villages. Though the Bhadaurā family has long held its present possessions, the chiefship itself was created only in 1820 by a grant of 5 villages from Daulat Rao Sindhia, through the mediation of the Resident, the grantee Mān Singh undertaking to put a stop to the depredations of a marauding *girāsiā*, Sohan Singh. The chief is a Sesodia Rājput of the Udaipur house, and bears the title of Rājā. Jagat Singh Sesodia, son of Himmat Singh of UMRĪ, originally acquired Bhadaurā about 1720. The present chief, Ranjīt Singh, succeeded in 1901, and being a minor, the State is managed by a *Kāmdār* under the direct supervision of the Resident.

About 10 square miles, or 20 per cent., of the total area are under cultivation. The total revenue is Rs. 5,000, and the expenditure on the administration Rs. 4,000. The chief place is Bhadaurā, situated in 24° 48′ N. and 77° 24′ E., on the Agra-Bombay road, 11 miles north of Guna. Population (1901), 647. In former days some business used to be done with merchants who passed up and down the road, but the opening of the Guna-Bāran and Sīprī-Gwalior railways has reduced the traffic to a very small amount.

Chhabra District.—One of the Central India *parganas* of the State of Tonk, Rājputāna. It is for certain purposes included in the political charge of the Resident at Gwalior. It has an area of 312 square miles, and lies between 24° 28′ and 24° 53′ N. and 76° 43′ and 77° 5′ E., being bounded on the north by Gwalior and Kotah, on the west by Kotah, and on the south and east by Gwalior. It is in shape an irregular triangle, and consists of three natural divisions, *agwāra*, *munjwāra*, and *pīchwāra*, the first of which is flat and fertile, while the other two are crossed by a range of well-wooded hills. The principal rivers are the PĀRBATI and its tributary, the Andherī; neither actually enters the district, the former flowing along the entire eastern and northern borders, and the latter forming the western boundary for about 25 miles. The population in 1901 was 36,046, compared with 46,473 in 1891. There are 185 villages and one town, CHHABRA (population, 6,724). The principal castes are Chamārs, Dhākars, Brāhmans, and Dodhās, forming respectively 11, 9, 7, and 7 per cent. of the total. The Chhabra *pargana* is said to have been first colonized by the Khīchī Chauhān Rājputs, and in 1295 Gūgal Singh of this clan founded the fort of Gūgor, which was for a long time the chief town. Towards the end of the eighteenth century the district passed into the hands of Jaswant Rao Holkar, who in 1816 made it over to Amīr Khān, to whom its possession was guaranteed by the British Government in the treaty of 1817. Of the total area, about 245 square miles, or 78 per cent., are *khālsa*, paying revenue direct to the State, and the *khālsa* area available for cultivation is about 166 square miles. Of the latter, about 79 square miles, or 47 per cent., were cultivated in 1903–4, the irrigated area being 7 square miles. Of the cropped area, wheat occupied about 36 per cent., *jowār* 29, gram 8, maize 6, and poppy 5½ per cent. The revenue from all sources is about 1·4 lakhs, of which three-fourths is derived from the land. Oranges are a speciality of the place, and are exported in considerable quantities. The Bīna-Bāran branch of the Great Indian Peninsula Railway runs for about 22 miles through the district, having two stations, one about a mile north of Chhabra town.

Chhabra Town.—Head-quarters of the *pargana* of the same name in the State of Tonk, Rājputāna (within the limits of the Central India Agency), situated in 24° 39′ N. and 76° 52′ E., on the right bank of a stream called the Retri, about 125 miles south-east of Tonk city, and one mile south

of Chhabra station on the Bīna-Bāran branch of the Great Indian Peninsula Railway. Population (1901), 6,724. The town possesses a strong fort, said to have been built by the Khīchīs in the fifteenth century, a post and telegraph office, a small jail, a vernacular school, and a dispensary for out-patients.

INDORE RESIDENCY

Indore Residency.—A Political Charge in Central India, created in 1818. In 1854 the appointment of Resident at Indore was merged in that of the Agent to the Governor-General for Central India, who continued to hold direct charge of portions of the Indore State in addition to the superior control of the whole Agency. It was found necessary in 1899 to appoint a separate officer to the political charge of the Indore State. The Resident now holds charge of the whole State, except the *parganas* of Lawāni, Chikalda, and Petlāwad, which are under the Political Agent in Bhopāwar; Talen and Sundarsī, under the Political Agent, Bhopāl; Nandwās (or Nandwai), under the Mewār Residency, Rājputāna; and Alampur, under the Political Agent in Bundelkhand.

The Residency has an area of 8,960 square miles, and a population (1901) of 833,410, of whom Hindus number 662,888, or 79 per cent.; Musalmāns, 77,825; Animists, 73,638; Jains, 13,487; and Christians, 4,565. The density of population is 93 persons per square mile. The chief towns are INDORE (population, including the Agent to the Governor-General's Camp or Residency limits, 97,804), the cantonment of MHOW (36,039), RĀMPURA (8,273), KHARGON (7,624), MAHESHWAR (7,042), MEHIDPUR (6,681), BARWĀHA (6,094), BHĀNPURA (4,639), and TARĀNA (4,490). There are also 3,089 villages in the charge. The Resident has his headquarters in the Agent to the Governor-General's Camp at Indore.

Boundaries, configuration, and hill and river systems.

Indore State (*Indūr*).—Native State in the Central India Agency, under the Resident at Indore, lying between 21° 22′ and 26° 3′ N. and 74° 30′ and 78° 51′ E., with an area of 9,500 square miles, including the isolated *pargana* of Nandwās or Nandwai (area 36 square miles), which lies geographically in Rājputāna. It is bounded on the north by Gwalior State; on the east by the States of Dewās and Dhār and the Nimār District of the Central Provinces; on the south by the Khāndesh District of the Bombay Presidency; and on the west by the States of Barwānī and Dhār. The State takes its name from its capital town, originally the small village of

Indreshwar or Indore, which was first raised to a place of importance in the eighteenth century, and after 1818 became the permanent seat of the Holkar family.

The State is formed of several detached tracts, of which the largest and most compact lies south of the Narbadā river. These tracts may be conveniently divided into two main sections, which correspond to the natural divisions of the plateau and the hilly tract. The plateau section comprises the portion which lies in Mālwā proper, and is included in the RĀMPURA-BHĀNPURA, MEHIDPUR, and INDORE districts. The country in this section, except for the range lying north of Rāmpura and some scattered hills in the Mehidpur district and Petlāwad *pargana*, is typical of MĀLWĀ generally. The hilly tract, which comprises the NIMĀR and NEMĀWAR districts, lies partly on and partly south of the great Vindhyan scarp, the Nimār district including also a portion of the Sātpurā range. The plateau section has an area of 4,320 square miles, the hilly tract an area of 5,143 square miles. Besides these two sections, the small isolated *pargana* of ALAMPUR in Bundelkhand, with an area of 37 square miles, owes its existence solely to the presence in it of the cenotaph of Malhār Rao Holkar. The great Vindhyan range, which almost bisects the State, determines its watershed. All the streams north of this barrier flow towards the Jumna-Ganges *doāb*, the chief stream being the CHAMBAL, with its tributaries, the SIPRĀ and lesser and greater KĀLĪ SIND. To the south of the Vindhyas lies the NARBADĀ river, with its numerous tributaries.

Geology[1].

Very little is known concerning the geology of the territories that constitute Holkar's dominions. The principal rock in Mālwā is Deccan trap, weathering superficially into the black soil to which the region owes its great fertility. Near Rāmpura, east of Nīmach, Vindhyan rocks of both upper and lower series are exposed, in addition to the Deccan trap. The districts south of the Narbadā, largely occupied by the northern spurs of the Sātpurā Hills, consist principally of Deccan trap. North of the Narbadā, the denudation of the Deccan trap has proceeded far enough to bring into view an interesting sequence of the underlying rocks, including gneiss, Bijāwars, and Lametas. Gneiss occupies a large portion of the Nemāwar district, being overlaid, north of Chāndgarh, by Bijāwar and Vindhyan strata. Between Kātkūt and the Kanār river and at other places near Barwāha, peculiar fault breccias occur

[1] By Mr. E. Vredenburg, Geological Survey of India.

either within the Bijāwar outcrop, or separating the Bijāwars from the Vindhyans. The matrix of the breccia is usually siliceous, but often contains a large admixture of hematite. Strata belonging to the Lameta or infra-trappean group cover a large area around Kātkūt. They are mostly sandstones underlaid by conglomerates. Round Kātkūt the Lameta beds are unfossiliferous and probably of fresh-water origin; but north of Barwāha, at the Ghātia quarries, the conglomerate underlying the sandstone contains marine fossils identical with those found in the cretaceous limestones east of BĀGH known as the Bāgh beds. The exposure at the Ghātia quarry marks the easternmost limit reached by the sea in which the Bāgh beds were deposited.

The Lameta group contains excellent building stones. The sandstone quarries at Ghātia north of Barwāha, and those situated on the banks of the Kanār river, east of Kātkūt, have supplied a great deal of the material used for constructing the Holkar State Railway. One of the limestones is a rock made up of fragments of marine organisms resembling corals, known for that reason as coralline limestone. It constitutes a stone of great beauty, which has been largely used in the ancient buildings of MĀNDU, for which it was obtained from the old quarries near Chirākhān. This locality has been famous geologically since 1856, owing to the discovery there by Colonel Keatinge of the cretaceous fossils which settled the age of the Bāgh beds.

Botany. The low rocky hills of northern Indore often bear a stunted jungle containing *Butea frondosa*, *Acacia arabica*, *A. Catechu*, and *A. leucophloea*, and many shrubs, such as species of *Grewia*, *Zizyphus*, *Capparis*, *Carissa*, and *Tamarix*. In places where the forest is taller, the leading species are *Bombax malabaricum*, *Sterculia urens*, *Anogeissus latifolia* and *A. pendula*, *Dichrostachys*, *Prosopis*, and species of *Cordia*. Farther south are tracts with principally *salai* (*Boswellia serrata*) and a thin scrub jungle of *Flueggea*, *Phyllanthus*, *Antidesma*, and similar shrubs. Still farther south occur typical forests of the Central Indian highland class, with teak, *sāj* (*Terminalia tomentosa*), *tendū* (*Diospyros tomentosa*), black-wood (*Dalbergia latifolia*), *tinis* (*Ougeinia dalbergioides*), *anjan* (*Hardwickia binata*), and similar species.

Fauna. All the ordinary wild animals are met with, including tigers, leopards, bears, hyenas, *sāmbar*, *chītal*, and antelope. Bison (*Bos gaurus*) and wild buffalo (*Bubalus arni*) were formerly plentiful in the Sātpurā region, but are now almost, if not

quite, extinct. In the Mughal period elephants were caught in the Bijāgarh and SATWĀS forests. Small game is plentiful throughout the State.

Climate, temperature, and rainfall.

The climate in Mālwā is temperate; the temperature varies in the hot season from 46° to 110° and in the cold season from 40° to 90°. In the districts south of the Vindhyan scarp, however, much higher temperatures are met with, while the cold season is of short duration. The annual rainfall on the plateau area averages 30 inches, and in the hilly tract 40 inches.

History.

The Holkars belong to the Dhangar or shepherd caste. Their ancestors are said to have migrated southwards to the Deccan from the region round Muttra, and to have settled at the village of Hal or Hol on the Nīra river, 40 miles from Poona, whence they take their family name. Malhār Rao Holkar, the founder of the house of Indore, was born in 1694, being the only son of Khandoji, a simple peasant. On the death of his father, he and his mother went to live in Khāndesh with Nārāyanji, his mother's brother, a man of some property, who maintained a body of horse for his overlord Sardār Kadam Bānde. Malhār Rao was enrolled in this body of horse, and at the same time married his uncle's daughter, Gautama Bai. His soldierly qualities rapidly brought him to the front, and attracted the notice of the Peshwā, who in 1724 took him into his service and gave him the command of 500 horse. Sardār Kadam was delighted at the young man's prowess, and permitted him to assume and fly at the head of his body of horse the banner of the Bānde family, a triangular red and white striped flag, to this day the ensign of the Holkar house. In 1728 he received a grant of 12 districts in Mālwā, increased to 82 in 1731. Previous to this he had acquired land south of the Narbadā, including the town of Maheshwar, which practically remained the capital of the Holkar dominions until 1818, as Indore, acquired in 1733, did not become the real administrative capital until after the Treaty of Mandasor. Malhār Rao at this time possessed territory yielding an income of 74½ lakhs a year, the Peshwā honouring him with the title of Sūbahdār of Mālwā. He was continually employed in the Peshwā's conquests, against the Nizām (1738), the Portuguese at Bassein (1739), and the Rohillas (1751); and his influence and possessions increased rapidly. In 1761 came the disastrous battle of Pānīpat, which broke the Marāthā power for a time. Thus Malhār Rao, from being the son of a small peasant, had become at sixty-seven

the holder of vast territories stretching from the Deccan to the Ganges. After the flight from Pānīpat, he proceeded to establish and consolidate his power in his possessions. Death, however, overtook him suddenly at ALAMPUR on May 2, 1766. Malhār Rao was primarily a soldier, and in no way the equal of his contemporary Mahādji Sindhia as a politician; but his courage was unsurpassed, and his disregard of money proverbial. He had one son, Khande Rao, who was killed in 1754. Khande Rao's son, Māle Rao, was a boy of weak intellect. He was allowed to succeed, but soon showed by his excesses that he was unfit to rule, and died a raving madman in 1767. His mother, Ahalyā Bai, refused to adopt an heir and personally assumed charge of the administration of the State. The Peshwā's uncle, Raghuba, who was then in Central India, wished to compel her to adopt; but Mahādji Sindhia supported Ahalyā Bai, and her position was at length recognized. She selected Tukoji Rao Holkar, a member of the same clan but not related to the ruling family, to bear titular honours and command her armies. He was a simple soldier, and served Ahalyā Bai with unswerving loyalty until her death.

The administration of Ahalyā Bai is still looked upon in Central India as that of a model ruler. Her toleration, justice, and careful management of all the departments of the State were soon shown in the increased prosperity of her dominions, and the peace which ruled throughout her days. Her charities, which extended all over India, and include buildings in Badrīnāth, Gayā, and Rāmeswaram, are proverbial. It was during her rule that the Holkar Darbār first employed regular battalions under Chevalier Dudrenec, Boyd, and others.

On the death of Ahalyā Bai in 1795, Tukoji Rao succeeded. Mahādji Sindhia had died in 1794, and Tukoji, now seventy years of age, was looked up to as the leading Marāthā chief. He followed in the steps of Ahalyā Bai, and during his life the prosperity of the State continued. Politically, he acted as a check on the youthful and warlike Daulat Rao Sindhia, which went far to secure general tranquillity; but he died in 1797, and confusion at once followed. Tukoji Rao left two legitimate sons, Kāshī Rao and Malhār Rao; and two illegitimate sons, Jaswant Rao and Vithojī. Kāshī Rao was of weak intellect, and Malhār Rao had attempted to be recognized by Tukoji as successor. Failing to attain his desire, Malhār Rao threw himself on the protection of Nāna Farnavīs. Kāshī Rao then appealed to Daulat Rao Sindhia,

who at once seized this opportunity of becoming practically the manager of the Holkar estates, and Malhār Rao was attacked and killed. From this disaster, Jaswant Rao and Vithojī escaped. The former, after a fugitive life spent partly as a prisoner at Nāgpur and partly at Dhār, managed at length to raise a force and appeared as the champion of Khande Rao, a posthumous son of Malhār Rao, being joined in 1798 by Amīr Khān (afterwards Nawāb of Tonk). Kāshī Rao's troops under Dudrenec were defeated at Kasrāwad, whereupon Dudrenec transferred his allegiance and his battalions to Jaswant Rao, who entered the capital town of Maheshwar and seized the treasury there. Soon afterwards, however, he was defeated at Satwās by some of Sindhia's battalions and retired on Indore, but subsequently attacked Ujjain, extracting a large sum from its inhabitants. In October, 1801, Sarje Rao Ghātke, the notorious minister of Daulat Rao Sindhia, sacked Indore, practising every kind of atrocity on the inhabitants and razing the town to the ground. Jaswant Rao, however, assisted by Amīr Khān and his Pindāris, then proceeded to scour the country from the Jumna to the Nizām's territories. By 1802, he had regained his prestige, and so increased his forces as to be able to attack the Peshwā at Poona. This defeat drove the Peshwā to sign the Treaty of Bassein with the British, and Jaswant Rao was forced to retire to Mālwā. He held aloof during the war of 1803 against Sindhia, possibly in hopes of aggrandizing himself at that chief's expense. But in 1804, after rejecting all offers of negotiation, he finally came into collision with the British forces. In the Mukandwāra pass he gained a temporary success over Colonel Monson, but was defeated by Lord Lake at Dīg (November, 1804). In December, 1805, he was driven to sign the Treaty of Rājpurghāt on the banks of the Beās river, the first engagement entered into between the British Government and the house of Holkar. By this treaty he ceded much land in Rājputāna, but received back certain of his former possessions in the Deccan, while the country round Kūnch in Bundelkhand was granted in *jāgīr* to his daughter, Bhīma Bai, who was married to Govind Rao Bolia. Lord Cornwallis's policy of non-interference, however, gave him another chance; the Rājputāna districts were restored to him, and he proceeded to recoup his shattered fortunes by plundering the Rājput chiefs. In 1806 he poisoned Khande Rao and murdered Kāshī Rao, and thus became in name, what he had long been in fact, the head of the house of Holkar. He began

at this time to show signs of insanity, and died a raving lunatic at Bhānpura in 1811.

Jaswant Rao left no legitimate heirs; but before his death, Tulsī Bai, his concubine, a woman of remarkable beauty and superior education, had adopted his illegitimate son, Malhār Rao, who was placed on the *gaddi*, Zālim Singh of Kotah coming to Bhānpura to pay the homage due from a feudatory to his suzerain. After Jaswant Rao's death the State rapidly became involved in difficulties. Revenue was collected at the sword's point indiscriminately from Sindhia's, the Ponwār's, or even Holkar's own territories. There was in fact no real administration, its place being taken by a mere wandering and predatory court, presided over by a woman whose profligate ways disgusted even her not too particular associates. Plot and anarchy were rife. Tulsī Bai was personally desirous of making terms with the British, but was seized and murdered by her troops, and things rapidly grew from bad to worse.

On the outbreak of the war in 1817 between the British and the Peshwā the Indore Darbār assumed a hostile attitude. The defeat, however, of the State forces by Sir Thomas Hislop's division at MEHIDPUR compelled Holkar to come to terms; and on January 6, 1818, he signed the Treaty of Mandasor, which still governs the relations existing between the State and the British Government. By this agreement Amīr Khān was recognized as an independent chief, all claims on the Rājputāna chiefs were abandoned, and all land held by Holkar south of the Narbadā was given up, while the British Government undertook to keep up a field force sufficient to protect the territory from aggression and maintain its tranquillity (this force still being represented by the Mhow garrison), the State army was reduced to reasonable proportions, and a Contingent force raised at the expense of the State to co-operate with the British when required. Ghafūr Khān was recognized as Nawāb of Jaora, independent of the Indore Darbār, and a Resident was appointed at Holkar's court.

The immense benefit conferred by this treaty soon became apparent. The State income in 1817 was scarcely 5 lakhs, and even that sum was only extorted by violence, representing rather the gains of a predatory horde than the revenues of an established State. The administration was taken over by Tāntiā Jogh, who by the time of his death in 1826 had raised the revenues to 27 lakhs, which, added to certain payments made by the British Government and tributary States, brought

the total to 30 lakhs. After Tāntiā Jogh's death, however, things again fell into confusion. Malhār Rao was extravagant and weak, and easily led by favourites. Two insurrections broke out, one, of some importance, being led by Harī Rao Holkar, who, however, surrendered and was imprisoned at Maheshwar (1819).

Malhār Rao died in 1833 at twenty-eight years of age, and was succeeded by Mārtand Rao, a boy adopted by the late chief's widow, Gautama Bai. Harī Rao, however, was released from the fort of Maheshwar by his supporters; and as the adoption of Mārtand Rao had been made without the knowledge of the British Government, Harī Rao was formally installed by the Resident in April, 1834, Mārtand Rao receiving a pension. Rājā Bhao Phansia, a confirmed drunkard, had been selected as minister and the administration soon fell into confusion, which was added to by the excessive weakness of the chief. Life and property were unsafe, while numerous intrigues were set on foot on behalf of Mārtand Rao. Harī Rao died in 1843, and was succeeded by Khande Rao, who was half imbecile and died within four months.

The claims of Mārtand Rao were now again urged, but the British Government declined to sanction his succession. It was then suggested by the Mā Sāhiba Kesara Bai, a widow of Jaswant Rao, that the younger son of Bhao Holkar, uncle to Mārtand Rao, should be chosen, and the youth was installed in 1844 as Tukoji Rao Holkar II. The Regency Council which had held office under the late chief continued, but a close supervision was now maintained by the Resident, and numerous reforms were set on foot. In 1848 the young chief began to take a part in the administration. Kesara Bai, who had been respected by all classes and rendered great assistance to the British authorities, died in 1849. The chief then took a larger share in the government, and showed his aptitude for ruling so rapidly that full powers were granted to him in 1852. In the Mutiny of 1857, Holkar was unable to restrain his troops, who consisted of about 2,000 regular and 4,000 irregular infantry, 2,000 regular and 1,200 irregular cavalry, with 24 guns. The irregular force attacked the Residency, and the Agent to the Governor-General was obliged to retire to Sehore. Holkar personally gave every possible assistance to the authorities at Mhow; he established regular postal communication, and at considerable risk protected many Christians in his palace.

In order to make the Indore State more compact, various

exchanges of territory were effected between 1861 and 1868, the districts of Satwās in Nemāwar, of Barwāha, Dhargaon, Kasrāwad, and Mandleshwar in Nimār being exchanged for land held in the Deccan, the United Provinces, and elsewhere. In 1877, 360 square miles of territory in the Sātpurā region were transferred to Holkar as an act of grace and to commemorate the assumption by Her Majesty of the title of Empress of India. A postal convention was effected in 1878 and a salt convention in 1880.

In 1860 a sum of more than 3 lakhs was paid to Holkar as compensation for expenses incurred in raising a body of troops in place of the Mehidpur Contingent, which had mutinied; and in 1865 the contribution to the up-keep of the Mehidpur Contingent and Mālwā Bhīl Corps was capitalized. Holkar receives Rs. 25,424 a year in compensation for the Pātan district made over to Bundī in 1818, and Rs. 57,874 tribute from the Partābgarh State in Rājputāna, both payments being made through the British Government. In 1864 he ceded all land required for railways throughout the State, and in 1869 contributed a crore of rupees towards the construction of the Khandwā-Indore branch of the Rājputāna-Mālwā Railway, known as the Holkar State Railway. Tukoji Rao was made a G.C.S.I. in 1861; and at the Delhi assemblage on January 1, 1877, he was made a Counsellor of the Empress and a C.I.E. He died in 1886 and was succeeded by his eldest son Sivājī Rao, born in 1859.

On his accession, the Mahārājā abolished all transit dues in the State. He visited England in 1887 on the occasion of the Jubilee of the Queen-Empress Victoria, when he was made a G.C.S.I. His administration, however, was not a success, and for the better supervision of so large a State a separate Resident at Indore was appointed in 1899. In 1902 the State coinage was replaced by British currency. In 1903 Sivājī Rao abdicated in favour of his son Tukoji Rao III, the present chief, who is a minor, and is studying at the Mayo College at Ajmer. The ex-Mahārājā lives in the palace at Barwāha, receiving an allowance of 4 lakhs a year. The chief bears the titles of His Highness and Mahārājā-dhirāj Rāj Rājeshwar Sawai Bahādur, and receives a salute of 19 guns, or 21 guns within the limits of Indore territory.

Archaeology.

Besides Dhamnār and Un, there are no places of known archaeological importance in the State. Remains are, however, numerous throughout the Mālwā district, being principally Jain and Hindu temples of the tenth to the thirteenth century;

in some cases the temples have been built from the ruins of older buildings, as for example at Mori, Indok, Jhārda, Makla, and many other places. In the Nimār and Nemāwar districts a considerable number of Muhammadan remains are to be met with, while forts are found throughout the State, those at Hinglājgarh, Bijāgarh, and Sendhwa being the most important.

There have been three complete enumerations of the State, giving (1881) 1,054,237, (1891) 1,099,990, and (1901) 850,690. The density in 1901 was 90 persons to the square mile, rising in the plateau area to 112 persons, and dropping in the hilly tract to 69. The population increased by 4 per cent. between 1881 and 1891, but fell by 23 per cent. in the next decade. The decrease is mainly due to the effect of bad seasons, notably the disastrous famine of 1899–1900, from which the State had not had time to recover when the latest enumeration was made. The people.

The main statistics of population and revenue are given below:—

District.	Area in square miles.	Number of		Population, 1901.	Population per square mile.	Percentage of variation in population between 1891 and 1901.	Number of persons able to read and write.	Land revenue and cesses of the *khālsa*, 1902–3.
		Towns.	Villages.					Rs.
Alampur (*pargana*)	37	...	26	16,711	452	− 1·9	347	58,900
Rāmpura-Bhānpura	2,123	4	869	156,021	73	−45·8	7,142	6,92,600
Mehidpur	840	2	432⅓	91,857	109	−23·8	2,355	4,77,100
Nemāwar	1,059	...	337	74,568	70	−23·4	2,654	3,64,800
Indore	1,570	2	639	254,423	162	− 5·6	18,729	12,64,700
Nimār	3,871	3	1,065	257,110	66	−12·4	8,324	9,35,600
Total	9,500	11	3,368⅓	850,690	90	−22·7	39,551	37,93,700

The chief towns are INDORE CITY, RĀMPURA, KHARGON, MAHESHWAR, MEHIDPUR, BARWĀHA, and BHĀNPURA (excluding the British cantonment of MHOW and the civil station of INDORE). There are also 3,368⅓ villages, with an average number of 252 inhabitants. Classified by religion, Hindus number 673,107, or 79 per cent.; Animists, 94,047, or 11 per cent.; Musalmāns, 68,862, or 8 per cent.; and Jains, 14,255, or 2 per cent. The languages chiefly spoken are Mālwī and the allied Nimārī and Rāngrī, spoken by 240,000 persons, or 28 per cent.; and Hindī, spoken by 492,895, or 57 per cent.

The prevailing castes are Brāhmans, 71,000, or 8 per cent.; Balais, 61,000, or 7 per cent.; Rājputs, 57,000, or 7 per cent.; Chamārs, 33,000, or 4 per cent; and Gūjars, 28,000, or 3 per cent. About 40 per cent. of the population are supported by Castes and occupations.

agriculture, 23 per cent. by general labour, 10 per cent. by State service, and 5 per cent. by mendicancy. Brāhmans and Rājputs are the principal landholders, the cultivators being chiefly Rājputs, Gūjars, Sondhiās, Khātis, and Kunbīs, and in the southern districts Bhilālas.

Christian missions.

The Canadian Presbyterian Mission have their head-quarters in the Residency, and also carry on work in Indore city. In 1901 native Christians numbered 91.

Agricultural conditions.

The general agricultural conditions vary with the two natural divisions of the State. The plateau section shares in the conditions common to the fertile MĀLWĀ plateau, the soil in this region being mainly of the well-known black cotton variety, producing excellent crops of every kind, while the population is composed of industrious cultivators. In the Nimār and Nemāwar districts, the soil is less fertile, except actually in the Narbadā valley, and the rainfall rather lower, while the Bhīls, who form the greater part of the population, are very indifferent cultivators. In both cases, the success or failure of the crops depends entirely on the rainfall. The classification of soils adopted by the cultivators themselves is based on the appearance and quality of the soil, its proximity to a village, and its capability for bearing special kinds of crops. The main classes recognized are *mār* or *kāli matti*, the black cotton soil, of which there are several varieties; *pīli*, a light yellow soil; *pāndhar*, a white soil, of loose texture; *antharpātha*, a black loamy soil with rock close below it; and *kharai*, a red-coloured stony soil. According to their position and crop-bearing qualities, soils are termed *chauras*, 'even'; *dhālu*, 'sloping'; *chhapera*, 'broken' soil; or *rākhad*, land close to villages. Land bearing rice is called *sālgatta*. Only the black soil yields a spring as well as an autumn crop. Manuring is not much resorted to, except in the case of special crops or on land close to villages, where it is easily procurable. All irrigated land produces as a rule two crops.

Chief agricultural statistics and principal crops.

Of the total area of the State, 1,280 square miles, or 12 per cent., are alienated in grants, leaving 8,220 square miles directly under the State. Of this, 1,738 square miles, or 21 per cent., were cultivated in 1902–3; 3,000 square miles, or 36 per cent., were under forest; 1,841 square miles, or 22 per cent., cultivable but not cultivated; and the rest waste.

The principal statistics of cultivation in 1902–3 are shown in the table on the next page, in square miles.

The chief autumn crops are (in square miles): cotton (220), *jowār* (178), *bājra* (93), maize (82), and *tūar* (38); the chief

spring crops are gram (1,021), *alsī* (143), poppy (35), and wheat (34). The staple food-grains are maize, *jowār*, *bājra*, wheat, barley, gram, and *tūar*.

District.	Total.	Cultivated (*khālsa*).	Irrigated.	Cultivable waste (*khālsa*).
Alampur (*pargana*) .	37	29	0·3	3
Rāmpura-Bhānpura .	2,123	330	36	146
Mehidpur . . .	840	261	2	453
Nemāwar . . .	1,059	200	8	256
Indore . . .	1,570	578	19·7	428
Nimār . . .	3,871	340	17	555
Total	9,500	1,738	83	1,841

All attempts to introduce new varieties of seed have been hitherto unsuccessful. The State makes liberal allowances in both seed and cash to cultivators in villages managed directly by Darbār officers. The advances are repayable at harvest, interest at the rate of 12½ per cent. being charged. No interest is charged on cash advances for the purchase of bullocks. In the case of villages farmed out the farmer makes the advances, receiving one and a quarter or one and a half times the amount advanced. Improvements in agricultural practice.

There are two local breeds of cattle, the Mālwī and Nimārī. Those of the Mālwī breed are medium-sized, generally of a grey, silver-grey, or white colour, and are strong and active. The Nimārī breed is much larger than the Mālwī, and well adapted to heavy work. These cattle are usually of a broken red and white colour, more rarely all red with white spots. They are bought for military purposes. Cattle.

Only 5 per cent. of the total cultivated area is irrigated, and irrigation is mainly confined to certain crops, such as poppy and sugar-cane, which can only be grown by means of artificial watering. The yellow soil, which is met with in some quantity in the Rāmpura-Bhānpura and Nimār districts and in the Petlāwad *pargana*, requires watering for the production of good crops of all kinds, and irrigation is, therefore, much more common in these districts than elsewhere. Irrigation is usually done from wells by means of a lift. The construction of irrigation works was greatly encouraged by Mahārājā Tukoji Rao Holkar II. The wells belong as a rule to private individuals, and tanks and dams to the State; the latter were formerly under district officers, and have, through neglect, fallen into bad repair. A regular irrigation branch has now been started, and large sums have been sanctioned for the restoration of old Irrigation.

irrigation works and the construction of new ones. The revenue paid by the cultivators depends on the crop-bearing power of the soil, the possibility of irrigation, and its proximity to a village, which facilitates manuring.

Forests.

Forests cover approximately 3,000 square miles. Prior to 1903 they were roughly divided into 'major' and 'minor' jungles, controlled respectively by the State Forest department and the district officials. Contractors were permitted to collect forest produce, paying the requisite dues on leaving the forest. An experienced forest officer has now been put in charge with a view to systematic management. Every facility is given in famine years for the grazing of cattle and collection of jungle produce. In 1902–3 the forest receipts were 1·8 lakhs, and the expenditure was Rs. 59,000. The forests lie in three belts. In the hilly region north of Rāmpura-Bhānpura *sādad* or *sāj* (*Terminalia tomentosa*), *dhaora* (*Anogeissus latifolia*) *lendya* (*Lagerstroemia parviflora*), *khair* (*Acacia Catechu*), and *tendū* (*Diospyros tomentosa*) prevail; on the main line of the Vindhyas north of the Narbadā, and also in the country south of that river, including the heavy forest area of the Sātpurās, teak, *anjan* (*Hardwickia binata*), and *salai* (*Boswellia serrata*) occur.

Minerals.

No mineral deposits of any commercial value are known in the State, although hematite exists in large quantities at Barwāha and was formerly worked. Building stone of good quality is obtained in a few places, the quarries at Ghātia and Kātkūt being the most important.

Arts and manufactures.

The manufactures of the State are of little importance, but the cotton fabrics produced at MAHESHWAR are well-known. A cotton mill has been in existence in Indore city since 1870, producing coarse cloth, chiefly for local use. The mill was originally worked by the State, but since 1903 has been leased to a contractor, who also rents the ginning factory and press attached. About 500 hands are employed, wages ranging from two to six annas a day. A State workshop under the Public Works department was opened in 1905, which undertakes casting and forging, carriage-building, and other work.

Commerce and trade.

A considerable trade is carried on in grain, hemp fibres, cotton, and opium, which are exported to Bombay. The principal imports are European hardware, machinery, piece-goods, kerosene oil, European stores, and wines. The chief trade centres are Indore, Mhow, Barwāha, Sanāwad, and Tarāna.

Means of

The Indore State is traversed by the Khandwā-Ajmer

branch of the Rājputāna-Mālwā Railway. The section from Indore to Khandwā through Mhow cantonment is known as the Holkar State Railway, the Darbār having granted a loan of one crore for its construction. The line crosses the Narbadā at the foot of the Vindhyan scarp by a bridge of fourteen spans of 200 feet each. The Ratlām-Godhra branch of the Bombay, Baroda, and Central India Railway passes through the Petlāwad *pargana*, and the Bhopāl-Ujjain Railway through the Mehidpur district, with a station at Tarāna Road. The Nāgda-Bāran-Muttra line, now under construction, will pass through the Mehidpur and Rāmpura-Bhānpura districts. Communication. Railways.

The chief metalled roads are the Agra-Bombay road, of which 80 miles lie in the State; the Indore-Simrol-Khandwā road, with 50 miles; and the Mhow-Nīmach road, 12 miles in length, all of which are maintained by the British Government. Many new roads are now under construction, by which the territory will be considerably opened out. Roads.

A State postal system was first started in 1873 by Sir T. Mādhava Rao, when minister to Mahārājā Tukoji Rao II, and three issues of stamps have been made. In 1878 a convention was made with the British Post Office, by which a mutual exchange of correspondence was arranged. There are also twelve British post offices in the State, through which 157,156 articles paid and unpaid were sent in 1903-4, the total cash receipts being Rs. 72,000. Postal.

The most serious general famine since the formation of the State was that of 1899-1900, which visited Mālwā with special severity. The distress was enhanced by a succession of bad years, in which the rainfall had been (1895) 29 inches, (1896) 26 inches, (1897) 30 inches, (1898) 39 inches, and (1899) 10 inches; and by the inability of the people to cope with a calamity of which they had had no previous experience. Only 37 per cent. of the land revenue demand was realized in 1899-1900, while prices rose for a time to 100 and even 300 per cent. above the average during the previous five years. Strenuous efforts were made to relieve distress, 15 lakhs being expended from State funds and 3 lakhs from charitable grants, in addition to various works opened as relief works. The disastrous effects were only too apparent in the Census of 1901, while the large number of deserted houses, still to be seen in every village, show even more forcibly the severity of the calamity. The number of persons who came on relief for one day was 572,317, or more than half the total population. Famine.

The State is divided for administrative purposes into five Administration.

zilas or districts, INDORE, MEHIDPUR, RĀMPURA-BHĀNPURA, NEMĀWAR, and NIMĀR, besides the isolated *pargana* of ALAMPUR, which is separately managed. Each *zila* is in charge of a *Sūbah*, who is the revenue officer for his charge and a magistrate of the first class. Subdivisions of the *zilas*, called *parganas*, are in charge of *amīns*, who are subordinate magistrates and revenue officers and act under the orders of the *Sūbah*.

The chief being a minor, the ultimate administrative control is at present (1907) vested in the Resident, who is assisted by a minister and a Council of Regency of ten members, who hold office for three years. The minister is the chief executive officer. A special judicial committee of three members deals with appeals and judicial matters, while separate members individually control the judicial, revenue, settlement, finance, and other administrative departments.

Civil and criminal justice.

The judicial system consists of the Sadr or High Court, presided over by the chief justice with a joint judge, and district and sessions courts subordinate to it. The Sadr Court has power to pass any legal sentence, but the confirmation of the Resident and Council is required for sentences involving death or imprisonment for more than fourteen years. Its original jurisdiction is unlimited; appeals from it lie to the judicial committee and Council, while all appeals from subordinate courts lie to it. When not a minor, the chief has full powers of life and death over his subjects. Sessions courts can impose sentences of imprisonment up to seven years. The district courts can try cases up to Rs. 1,000 in value. The British codes, and many other Acts modified to suit local requirements, are used in the State. In 1904 the courts disposed of 7,700 original criminal cases and 331 appeals, and 10,763 civil cases and 565 appeals, the value of property in dispute being 1·3 lakhs. The judicial establishment costs about 1·3 lakhs per annum.

Finance.

The State has a normal revenue of 54 lakhs, of which 38 lakhs are derived from land, 2·7 lakhs from customs, 3·2 lakhs from excise, 1·8 lakhs from forests, and 10 lakhs from interest on Government promissory notes. The chief heads of expenditure are: general administration (14·6 lakhs), chief's establishment (11·8 lakhs), army (9·7 lakhs), public works (5·8 lakhs), police (3·6 lakhs), law and justice (1·6 lakhs), education (Rs. 82,000), *sāyar* or customs (Rs. 71,000), medical and forests (Rs. 59,000 each).

Land revenue.

The State is the sole proprietor of the soil, the cultivators

having only the right to occupy as long as they continue to pay the revenue assessed. In a few special cases mortgage and alienation are permissible. Villages may be classed in two groups: *khālsa*, or those managed directly by the State; and *ijāra*, or farmed villages. Leases of the latter are usually given for five years, the farmer being responsible for the whole of the revenue, less 12½ per cent. commission, of which 2½ per cent. is allowed for working expenses and 10 per cent. as actual profit.

Until 1865 whole *parganas* were granted to farmers, a general rate being assessed of Rs. 8 per acre for irrigated and R. 1 for unirrigated land. In that year a rough survey was completed, on which a fifteen years' settlement was made, the demand being 38 lakhs. A fresh assessment was made in 1881; but excessive rates and mismanagement rendered it abortive, only about 45 lakhs being realized annually out of a demand of 65 lakhs. The cultivators despaired of paying off their debts and commenced to leave their homes, while the village bankers refused to advance money. For the best black cotton soil, capable of bearing two crops a year, the rates at present range from Rs. 6 to Rs. 56 per acre. Ordinary irrigated land pays from Rs. 3 to Rs. 8 an acre, the average being about Rs. 4, and unirrigated land from a few annas to R. 1. In 1900 a detailed survey was commenced, and a regular settlement was begun in 1904. In that year 38 lakhs were collected out of a demand of 45 lakhs. A considerable proportion is derived from the high rates paid for land bearing poppy.

Miscellaneous revenue. Opium.

Opium is subject to numerous duties. The crude article, called *chīk*, brought into Indore city for manufacture into opium, pays a tax of Rs. 16 per *maund*. The manufactured article, again, is liable to a complicated series of no less than twenty-four impositions, of which fourteen are connected with *satta* transactions or bargain-gambling carried on during its sale. The total amount of the impositions, including an export tax of Rs. 13-8-0 on each chest (140 lb.) exported to Bombay, amounts to Rs. 50 per chest. About Rs. 30,000 a year is derived from the registration and control of the *satta* transactions. In 1902-3, 4,767 chests of opium were exported, and the total income from duties was about 1·8 lakhs.

Salt.

Salt which has paid the tax in British India is imported for local consumption duty free, under the engagement of 1883, by which the Indore State receives from the British Government Rs. 61,875 per annum in lieu of duties formerly levied.

Excise. The excise administration is as yet very imperfect. The out-still and farming systems of British India are followed in different tracts. **Country liquor.** Liquor is chiefly made from the flowers of the *mahuā* (*Bassia latifolia*), which grows plentifully in the State. In 1902–3 the total receipts on account of country liquor were 1·4 lakhs, giving an incidence of 1 anna 10 pies per head of population.

Currency. The State coinage until 1903 consisted of various local issues, including the *Hāli* rupee coined in Indore city. The British rupee became legal tender in June, 1902.

Municipal. Municipalities are being gradually constituted throughout the State. Besides Indore city, there are now municipalities at fourteen places, the chief of which are Barwāha, Mehidpur, and Tarāna.

Public works. A State Engineer was appointed in the time of Mahārājā Tukoji Rao II, but no regular Public Works department was organized until 1903. It now includes seven divisions, five for district work and two for the city, each division being in charge of a divisional Engineer. The department is carrying out a great number of works, including 250 miles of metalled and 40 of unmetalled roads, besides numerous buildings.

Army. The foundation of the Holkar State army was laid in 1792, when Ahalyā Bai, following the example of Mahādji Sindhia, engaged the services of Chevalier Dudrenec, a French adventurer, known to natives as Huzūr Beg, to raise four regular battalions. Though these battalions were defeated at Lakheri in 1793 by De Boigne, their excellent fighting qualities led to the raising of six fresh battalions, which two years after took part in the battle of Kardla (1795). In 1817 Malhār Rao's army consisted of 10,000 infantry, 15,000 horse, and 100 field guns, besides Pindāris and other irregulars; but the forces were largely reduced under the Treaty of Mandasor (1818). In 1887 Holkar raised a regiment of Imperial Service cavalry, which in 1902 was converted into a transport corps with a cavalry escort. The State army at present consists of 210 artillerymen with 18 serviceable guns, 800 cavalry, and 748 infantry. The transport corps is composed of 200 carts, with 300 ponies and an escort of 200 cavalry.

Police. The policing of the State was formerly carried out by a special force detached from the State army, which consisted of three regiments of irregular infantry, a body of 1,100 irregular horse, a mule battery, and a bullock battery. In 1902 a regular police force was organized, which now consists of an Inspector-General with the administrative staff and

10 inspectors, 50 sub-inspectors, 2,135 constables and head constables, and 140 mounted police with 1 *risāldār*. The State is divided into seven police districts—Alampur, Rāmpura, Bhānpura, Mehidpur, Khargon, Indore, and Mandleshwar—each under a district inspector. The number of rural police or *chaukīdārs* is based on the village area, at the ratio of one *chaukīdār* to each village of 40 to 130 ploughs, two to one of 130 to 190, and six to one of over 260 ploughs.

Jails. There were no regular jails in the State before 1875, when Sir T. Mādhava Rao built the Central jail in Indore city. In 1878 the manufacture of country cloth and other articles was introduced. There are four district jails, one in each *zila* except Nemāwar, the prisoners for this district being sent to the Nimār jail.

Education. In 1901, 5 per cent. of the people (9·4 males and 0·4 females) were able to read and write. The first definite attempt at encouraging education was made in 1843, during the time of Mahārājā Harī Rao Holkar, who at the solicitation of the Resident, Sir Claude Wade, assigned a large State *dharmsāla* for a school, at the same time levying a small cess on opium chests passing through the city, the proceeds of which were devoted to its up-keep. Four branches were started, for teaching English, Marāthī, Hindī, and Persian, and the institution continued to increase in importance. In 1891 the Holkar College was established, under a European principal. Two boarding-houses were also constructed, which are capable of accommodating 40 students. The College contains on an average 70 students, and is affiliated to the Allahābād University. Scholarships are also granted by the State to selected students desirous of pursuing their studies at the Bombay Medical College or elsewhere. Vernacular education in villages was first undertaken in 1865, and 79 schools had been opened by 1868, including 3 for girls. In 1902–3 there were 88 schools for boys with 5,987 pupils, and 3 for girls with 182 pupils.

Hospitals and dispensaries. Till 1850 no steps had been taken by the State to provide medical relief for its subjects. In 1852 Tukoji Rao II, on receiving full powers, made a yearly grant of Rs. 500 to the Indore Charitable Hospital, the Resident at the same time undertaking to maintain a dispensary in Indore city. Soon after, 4 district dispensaries were opened. By 1891, one hospital and 14 dispensaries had been established, and 34 native Vaidyas and Hakīms were employed. There are now 23 district hospitals and dispensaries, and 39 native Vaidyas

and Hakīms, besides the Central Tukoji Rao Hospital and dispensaries in the city. The total number of cases treated in 1902–3 was 186,479, of which 37,819 were treated in the Tukoji Rao Hospital. A lunatic asylum is supervised by the jail Superintendent.

Vaccination. Vaccination is carried on regularly, and 7,869 persons, or 9 per 1,000 of the population, were protected in 1902–3.

Alampur.—A small isolated *pargana* belonging to Indore State but situated in the Bundelkhand Agency, Central India, with an area of 37 square miles, lying round the town of Alampur (26° 2′ N. and 78° 48′ E.). The *pargana* was formed in 1766, when Malhār Rao Holkar, the founder of the house of Indore, died suddenly at the village of Alampur. To provide for the up-keep of his last resting-place, 27 villages were obtained from the neighbouring chiefs of Gwalior, Datiā, Jālaun, and Jhānsi, and their revenues devoted to this purpose. The Rājput chiefs, from whom the villages were probably taken by force, were long opposed to the erection of the dead Mahārājā's cenotaph, and destroyed it several times when but partially complete; finally, however, with the support of Sindhia, the work was finished. The *pargana* is managed directly from Indore, and yields a revenue of Rs. 59,000. The population in 1901 was 16,711, compared with 17,038 in 1891. There are now 26 villages in the *pargana*. The largest is Alampur, also called Malhārnagar, with a population (1901) of 2,843. A school, a dispensary, and a British post office are situated there.

Rāmpura-Bhānpura.—District of the Indore State, Central India, made by combining the old *zilas* of Rāmpura and Bhānpura. Though consisting of several detached blocks of territory, the district lies generally between 23° 54′ and 25° 7′ N. and 74° 57′ and 76° 36′ E., with an area of 2,123 square miles. The southern sections lie in the undulating Mālwā plateau region; but north of Rāmpura the district enters the hilly tract formed by the arm of the Vindhyas which strikes across east and west from Chitor towards CHANDERĪ and forms the border of the table-land known as the Pathār.

The numerous remains scattered through this district point to its having been a place of importance in former times. From the seventh to the ninth century it offered an asylum to the Buddhists, then fallen on evil days. At DHAMNĀR and Polādongar, and at Kholvi and other places close by, are the remains of their caves, both *chaitya* halls and *vihāras*, all of late date, excavated in the laterite hills which rise abruptly

from the plateau in this region. From the ninth to the fourteenth century it was part of the dominions of the Paramāra Rājputs, to whose rule the remains of numerous Jain temples testify. An inscription belonging to this dynasty was lately discovered at Morī village. In the fifteenth century it fell to the Muhammadan dynasty of MĀLWĀ, passing in the last years of their rule to the chiefs of Udaipur. Under Akbar the district lay partly in the *Sūbah* of Mālwā and partly in that of Ajmer. The Chandrāwat Thākurs, who claim descent from Chandra, second son of Rāhup, Rānā of Udaipur, settled at Antrī, which was granted to Sheo Singh Chandrāwat by Dilāwar Khān of Mālwā in the fifteenth century. They gradually acquired the surrounding country from the Bhīls. To this day the head of the family, on his succession, receives the *tīka* from the hand of a Bhīl descendant of the founder of Rāmpura. These Thākurs, though virtually independent, appear to have recognized to some extent the suzerainty of Udaipur, to which State the District certainly belonged in the seventeenth century. In 1729 it was given to Mādho Singh, second son of Sawai Jai Singh of Jaipur, from whom it passed to Holkar about 1752. The district was intimately associated with the fortunes of Jaswant Rao Holkar, who practically made Rāmpura his capital instead of Maheshwar.

The population decreased from 285,825 in 1891 to 156,021 in 1901, the density in the latter year being 73 persons per square mile. The district contains four towns, RĀMPURA (population, 8,273), BHĀNPURA (4,639), MANĀSA (4,589), SUNEL (3,655), with GAROT (3,456), the head-quarters, and 868 other villages. For administrative purposes it is divided into ten *parganas*, with head-quarters at Garot, Bhānpura, Chandwāsa, Zirāpur, Manāsa, Nandwai, Nārāyangarh, Rāmpura, Sunel, and Talen-latāheri. The district is in charge of a *Sūbah*, subordinate to whom are *naib-sūbahs* at Rāmpura and Bhānpura, and *amīns* in the remaining *parganas*. The total revenue is 6·9 lakhs.

The district is traversed by the metalled road from Nīmach to Manāsa, where it meets a branch road from Pīplia to Manāsa and continues to Rāmpura and Jhālrapātan in Rājputāna. Other roads are in course of construction; and the new Nāgda-Muttra branch of the Bombay, Baroda, and Central Indian Railway will pass through Shāmgarh, 6 miles from Garot.

Mehidpur Zila.—District of the Indore State, Central India, lying between 23° 5′ and 23° 48′ N. and 75° 32′ and 76° 35′ E., in the Sondhwāra division of MĀLWĀ, with an area

of 840 square miles. It consists of two separate sections: the main block, and the Sundarsī *pargana* which lies south-east of the former. The country is typical of Mālwā, consisting of an open undulating plain covered with black cotton soil. It is watered by the Siprā, Kālī Sind, and Chhotī Kālī Sind, and has an annual rainfall of 25 inches. The population decreased from 120,869 in 1891 to 91,857 in 1901, giving a density in the latter year of 109 persons per square mile. The district contains two towns, MEHIDPUR (population, 6,681), the head-quarters, and TARĀNA (4,490); and 432⅓ villages. The one-third village is due to the curious tripartite possession of Sundarsī by the Gwalior, Dhār, and Indore Darbārs, each State having an equal portion of the place.

For administrative purposes the district is divided into five *parganas*, with head-quarters at Mehidpur, Jhārda, Tarāna, Makron, and Sundarsī, each in charge of an *amīn*, while the whole is in charge of a *Sūbah*, whose head-quarters are at Mehidpur. The total revenue is 4.8 lakhs. The principal routes lead to Nāgda on the Ujjain-Ratlām and Tarāna Road on the Ujjain-Bhopāl Railways. The Nāgda-Muttra branch of the Bombay, Baroda, and Central India Railway, now under construction, will pass through Godāpur, 10 miles from Mehidpur. Metalled roads run from Tarāna to Sumrākhera and from Mehidpur to Pātpārsī, and a portion of the Ujjain-Agar high road also traverses the district. Several new roads are under construction.

Nemāwar.—District of the Indore State, Central India, lying between 22° 17′ and 22° 55′ N. and 76° 30′ and 77° 11′ E., on the north bank of the Narbadā river, with an area of 1,059 square miles. The greater part lies in the fertile alluvial plain which forms the valley of the Narbadā. To the north it is bounded by the Vindhyan range, on the slopes of which grow forests of considerable economic value. Besides the Narbadā, several tributaries, the Chankeshar, Datunī, Bagdī, and other smaller streams afford an ample supply of water. The annual rainfall is 29 inches.

Nemāwar is closely connected historically with the neighbouring British District of NIMĀR, south of the river. Alberūnī (A.D. 970–1039) mentions travelling from Dhār to Nemāwar. From the tenth to the thirteenth century it was held by the Paramāra kings of Mālwā, in whose time the fine Jain temple at Nemāwar village was erected. Under Akbar the district was included in the Hindia *sarkār* of the *Sūbah* of Mālwā. Between 1740 and 1745 part of this district fell to the Peshwā, some of its *parganas* passing in 1782 to Sindhia. In the early

years of the nineteenth century the notorious Pindāri leader Chītū made his head-quarters at Satwās and Nemāwar, and in 1815 collected in this district the largest Pindāri band ever assembled. In 1844 some *parganas* were included in the districts assigned for the up-keep of the Gwalior Contingent. After the disturbances of 1857 a portion of Nemāwar remained under British management until 1861, when it was made over to Holkar in exchange for certain lands held by him in the Deccan.

The population decreased from 97,363 in 1891 to 74,568 in 1901, giving a density in the latter year of 70 persons per square mile. There are 337 villages. The district is in charge of a *Sūbah*, whose head-quarters are at SATWĀS. It is divided for administrative purposes into three *parganas*, with head-quarters at Khātegaon, Kāntāphor, and Kannod, each in charge of an *amīn*, who is magistrate and revenue collector of his charge. The total revenue is 3·6 lakhs.

Indore Zila.—District of the Indore State, Central India, lying between 22° 22′ and 23° 9′ N. and 74° 36′ and 76° 15′ E., with an area of 1,570 square miles. It is bounded on the north by Gwalior, on the west by Gwalior, Dhār, and the British *pargana* of Mānpur, on the south by the Nimār district of Indore, and on the east by Dewās. The district lies mainly on the Mālwā plateau, and shares in the general conditions common to that tract. In the south, where it meets the Vindhyan range, it is somewhat cut up by hills. The population decreased from 279,915 in 1891 to 254,423 in 1901, giving a density in the latter year of 162 persons per square mile. The district contains 639 villages and two towns, INDORE CITY (population, 86,686) and GAUTAMPURĀ (3,103), besides enclosing the Camp of the Agent to the Governor-General (see Indore city) and MHOW. It is in charge of a *Sūbah*, whose head-quarters are at Indore city; and for administrative purposes it is divided into seven *parganas*, each in charge of an *amīn*, who is collector and magistrate, with head-quarters at Indore, Betma, Depālpur, Petlāwad, Khurel, Mhow, and Sānwer. The land revenue is about 12·6 lakhs.

A considerable trade in grain and opium is carried on, these commodities being exported mainly from Indore and Mhow. The district is traversed by the Ajmer-Khandwā section of the Rājputāna-Mālwā Railway, and by metalled roads from Agra to Bombay, Indore to Simrol and Khandwā, Mhow to Nīmach, Indore to Betma, and Indore to Depālpur, while many new feeder-roads are under construction.

Nimār Zila.—District in the extreme south of Indore State, Central India, lying between 21° 22′ and 22° 32′ N. and 74° 20′ and 76° 17′ E., partly north and partly south of the Narbadā river, with an area of 3,871 square miles. The population decreased from 299,160 in 1891 to 257,110 in 1901, giving in the latter year a density of 66 persons per square mile. The district contains three towns, KHARGON (population, 7,624), the head-quarters, MAHESHWAR (7,042), and BARWĀHA (6,094); and 1,065 villages. The land lying immediately in the valley of the Narbadā is of high fertility, but the rest of the district is broken up by a succession of forest-covered ridges, which strike out from the Sātpurās. In the sixteenth century these forests were noted for their herds of elephants.

The tract in which this district lies has always been important historically. From the earliest days the great routes from the south to the north have traversed it. In the early Buddhist books two routes from the Deccan to Ujjain are mentioned, one passing along the western side of the district and crossing the Narbadā opposite Mahissatī, the modern Maheshwar, and the other on the west, which crossed at Chikalda and passed up northwards through Bāgh in Gwalior State. During the Mughal supremacy also the main route from the Deccan to Agra and Delhi passed along much the same line as the eastern Buddhist route, crossing the river at the ford of Akbarpur, now Khalghāt. The line of this road is still marked by the terminations *sarai* ('resthouse') and *chaukī* ('guard-house') attached to village names. In the fastnesses of Nimār the aboriginal tribes who were retreating before the Aryan invaders found a last refuge, their representatives, the Bhīls, Gonds, Kols, and Korkūs, being to this day the principal inhabitants of the tract. It includes most of the ancient Prānt Nimār, the country lying along the Narbadā valley between 70° and 77° E. In the third century A.D. the northern part was possessed by the Haihayas, who made Māhishmatī (now Maheshwar) their capital. In the ninth century the Paramāras of Mālwā held the country, and have left numerous traces of their rule in the Jain and other temples, now mostly ruined, which lie scattered throughout the tract, as at Un, Harsud, Singhāna, and Deola. The Muhammadans under Alā-ud-dīn first appeared in the thirteenth century, and from that time it became more or less subject to the rule of Delhi. From 1401 it was held by the independent Muhammadan kings of Māndu (see MĀLWĀ), till it fell to Bahādur Shāh of Gujarāt in 1531 and to Humāyūn in 1534.

It passed to Akbar with Mālwā in 1562, and was included in the *Sūbah* of Mālwā, to which tract, however, it does not belong topographically, its territories being divided between the three *sarkārs* of Bijāgarh, Hindia, and Māndu. The greater part of the district lay in the Bijāgarh *sarkār*, while the head-quarters were at the town of Jalālābād, situated at the foot of the Bijāgarh fort, of which the ruins are still standing. The fort was built, it is said, by a Gauli chief, Bijā, of the same tribe as Asā of Asīrgarh, in the thirteenth century. Under Aurangzeb, most of Nimār was included in the *Sūbah* of Aurangābād. The high state of prosperity reached in those days is proved by the ruins of numerous mosques, palaces, and tombs, now buried in jungle. Towards the end of the seventeenth century the Marāthās entered the district, ravaging as far as Dharampurī in 1690, but the suzerainty of the Peshwā was not firmly established over the tract till between 1740 and 1755. Under Marāthā rule the district rapidly lost its prosperity, suffering severely from the ravages of the Bhīls, whom the harsh measures of the Marāthā officials entirely failed to reduce to order. Between 1764 and 1788 the country fell to Holkar, Sindhia, and the Ponwār of Dhār, while from 1800 to 1818 it was overrun by the destructive armies of the great Marāthā chiefs and the Pindāri bands.

By the agreement signed at Gwalior, in 1823, most of Nimār, which then belonged to Sindhia, was placed under British management to improve its condition. As late as 1855 the country was more than half depopulated, and it was only subsequent to the disturbances of 1857 that it recovered part of its old prosperity. The superior control rested with the Resident at Indore (after 1854 the Agent to the Governor-General in Central India), the immediate charge being entrusted to an officer whose head-quarters were at Mandleshwar. In 1861 the district was ceded in full sovereignty to the British Government, and in 1864 was incorporated in the Central Provinces, but in 1867 was restored to Holkar in exchange for certain lands held by him in the Deccan and elsewhere.

The district is in charge of a *Sūbah*; and for administrative purposes is divided into eleven *parganas*, with head-quarters at Barwāha, Bhikangaon, Chikalda, Kasrāwad, Khargon, Lawānī, Maheshwar, Mandleshwar, Sanāwad, Sendhwa, and Silu, each in charge of an *amīn*. The total revenue is 9·4 lakhs.

Barwāha (or Barwai).—Town in the Nimār district of Indore State, Central India, situated in 22° 15′ N. and 76° 3′ E., 33 miles south of Mhow cantonment on the Indore-

Khandwā road and the Khandwā-Ajmer branch of the Rājputāna-Mālwā Railway, which both cross the Narbadā by a fine bridge two miles south of the town. It occupies a highly picturesque site on the bank of the Choral, a tributary of the Narbadā. Population (1901), 6,094. Barwāha, which is said to have been originally called Babulīkhera, was founded in 1678 by Rānā Sūraj Mal, an ancestor of the present *zamīndārs*. It is a place of some importance, and was always a favourite resort with Sivajī Rao Holkar, who built a fine palace on the ridge overlooking the Choral valley. An old fort, now used for the district offices, and an old temple to Jayantī Māta stand near the town. A municipal committee has been formed, which has an income of Rs. 1,300 a year, chiefly derived from octroi and other taxes. The town contains a British and a State post office, a school, a dispensary, a *sarai*, and a Public Works inspection bungalow.

Bhānpura.—Head-quarters of a *naib-sūbah* in the Rāmpura-Bhānpura district of Indore State, Central India, situated in 24° 31′ N. and 75° 45′ E., 1,344 feet above sea-level, below the arm of the Vindhyan range which strikes east from Chitor. Population (1901), 4,639. The foundation is ascribed to one Bhāna, a Bhīl. In the fifteenth century it passed to the Chandrāwats of Rāmpura. The town was long held by Udaipur, passing from that State to Jaipur, and finally, in the eighteenth century, to Malhār Rao Holkar I. Bhānpura was one of Jaswant Rao Holkar's favourite places of residence. During the period of his insanity, he was removed to Garot, as it was supposed that his madness was caused or augmented by the evil influence of a local demon, but he was taken back and died at Bhānpura in October, 1811. His cenotaph stands near the town, a substantial building of no architectural merit, surrounded by a castellated wall. In the town are a palace containing a marble statue of Jaswant Rao, and an unfinished fort commenced by the same chief, and also the offices of the *naib-sūbah*, a school, a jail, a dispensary, and an inspection bungalow. In former days iron smelting was carried on to a considerable extent at Navālī village, 10 miles north-east of the town. Jaswant Rao took advantage of this to establish a gun foundry at Bhānpura. Oranges grown in Jaswant Rao's garden are well-known in Mālwā. A municipality was constituted in 1905.

Dhamnār.—Village in the Indore State, Central India, situated in 24° 12′ N. and 75° 30′ E., of interest on account of the numerous old excavations, Buddhist and Brāhmanical,

which exist in a low hill of coarse laterite of a very friable description. The Buddhist excavations are situated at three points on the scarp of the hill, but only those on the southern face are of any importance. These consist of a series of rock-cut caves, some being dwelling-rooms and others *vihāras* (monasteries) and *chaitya* halls (churches). There are fourteen caves of importance, of which the Barī Kacherī ('big court-house') and Bhīm's Bāzār are the finest. The Barī Kacherī consists of a *chaitya* hall, 20 feet square, containing a *stūpa*. It has a pillared portico, enclosed by a stone railing cut to imitate a wooden structure. Bhīm's Bāzār, the largest cave in the series, measuring 115 feet by 80, is curious as being a combined *vihāra* and *chaitya* hall. The roof has fallen in, but that of the chamber in which the *stūpa* is situated was ribbed in imitation of wooden rafters. The remaining caves are smaller. One contains a recumbent figure of the dying Buddha; and figures of Buddha occur in other caves. The age of these constructions is put between the fifth and seventh centuries, a century or two earlier than those at Kholvi.

The Brāhmanical excavation lies north of these caves. A pit 104 feet by 67 and 30 feet deep has been cut in the solid rock, so as to leave a central shrine surrounded by seven smaller ones. The shrines have the appearance of an ordinary temple, but are hewn out of the rock in which the pit was sunk, the spire of the central temple being on a level with the ground at the edge of the pit. A long passage cut through the rock leads into the pit from the east. The temple was originally dedicated to Vishnu and contained a four-armed statue of that deity, but a *lingam* has been added in front of the statue. From its general similarity to the temple at Barolli, Fergusson assigned it to the eighth or ninth century, a date which is supported by some inscriptions found on the spot by Cunningham.

A similar series of caves is situated at Polādongar near Garot, and others are found at Kholvi, Awar, and Benaiga in Jhālawār and at Hātigaon and Rāmagaon in Tonk, all within a radius of 20 miles.

[A. Cunningham, *Archaeological Survey of India*, vol. ii, p. 270.]

Garot.—Head-quarters of the RĀMPURA-BHĀNPURA district and of the *pargana* of the same name in Indore State, Central India, situated in 24° 19′ N. and 75° 42′ E. Population (1901), 3,456. The town appears to have been originally a Bhīl settlement, which fell to the Chandrāwat Rājputs of Rāmpura in the sixteenth century. Historically, Garot is

important as the place from which Colonel Monson commenced his retreat before Jaswant Rao Holkar, which culminated in the disaster in the Mukundwāra pass, in 1804. At Pīplia village, 4 miles north-east of Garot, Monson's rear-guard, under Lucan and Amar Singh of Koela, made the desperate stand against the whole Marāthā army which enabled Monson to retire. The cenotaph of Amar Singh still stands on the field; Lucan, whom Tod erroneously supposes to have been also killed, was taken to Kotah, where he died of his wounds. In 1811 Jaswant Rao Holkar was removed from Bhānpura to Garot, as the madness from which he was then suffering was attributed to a local demon, who haunted the former place; later on he was taken back to Bhānpura, and died there the same year. At one time the Sondhiās, who form the greater part of the surrounding population, caused much trouble by their turbulent behaviour, and a detachment of the Mehidpur Contingent troops was stationed in the town from 1834 to 1842.

Besides the *zila* and *pargana* offices and the *Sūbah's* official residence, a school, a dispensary, and an inspection bungalow are situated in the town. The decrease in prosperity has been caused by its distance from roads and railways. It has lately, however, been made the head-quarters of the district, and the Nāgda-Muttra branch of the Bombay, Baroda, and Central India Railway will pass about 3 miles east of the town. A metalled road to Chandwāsa, Bālia, and Rāmpura is under construction.

[J. Tod, *Rajasthan*, vol. ii; *Personal Narrative*, ch. xii.]

Gautampurā.—Town in the Indore district of Indore State, Central India, situated in 22° 59′ N. and 75° 33′ E., 33 miles north-west of Indore city, and 3 miles from the Chambal Station on the Rājputāna-Mālwā Railway. It is usually called Runaji-Gautampurā to distinguish it from other towns of the same name. Population (1901), 3,103. The town is comparatively a modern one, having been founded by Gautama Bai, wife of Malhār Rao Holkar (1728–66), after whom it was called. A curious concession was made regarding residence in the town, all malefactors, even murderers, being safe from pursuit within its walls. Under the patronage of the Rānī and her famous daughter-in-law, Ahalyā Bai, the place soon reached a flourishing state. Gautampurā is reputed for its calico-printing industry, the products of which find a ready market at Indore and in the neighbourhood. A committee has been lately (1905) constituted for the control of municipal affairs. In the town are a large temple to Siva as Achaleshwar

Mahādeo, built by Gautama Bai, several smaller edifices, and a monastery of the Rāmsanehī sect of devotees, besides a school and a dispensary.

Indore City (or Indūr).—Capital of the State of the same name in Central India, situated in 22° 43′ N. and 75° 54′ E., on the banks of two small streams, the Saraswatī and Khān, tributary to the Siprā, and on the Ajmer-Khandwā section of the Rājputāna-Mālwā Railway, 440 miles from Bombay. The city stands 1,738 feet above sea-level, and covers an area of about 5 square miles. A village appears to have been founded here in 1715, when certain *zamīndārs* from the village of Kampel, 16 miles east of Indore, came and settled on the banks of the Khān river, attracted by the trade with the camps of the Marāthā chiefs passing on their way to and from the Deccan, this spot being one of the regular stages on the route north of the Narbadā. In 1741 they erected the temple of Indreshwar, of which the present name is a very common corruption.

Ahalyā Bai is said to have been attracted by the place, and though Maheshwar remained the chief town in Holkar's territory, she moved the district head-quarters here from Kampel. In 1801, however, the growing prosperity of Indore received a severe check, during the hostilities between Daulat Rao Sindhia and Jaswant Rao Holkar. An engagement took place in which Jaswant Rao was defeated and forced to retire to Jām in the Vindhyas. The town was delivered up to the mercies of the notorious Sarje Rao Ghātke, who plundered the bazar, razed all houses of any importance to the ground, and inflicted every form of atrocity on the inhabitants, so that the wells in the neighbourhood were filled with the corpses of unfortunate women who had committed suicide to escape dishonour. Jaswant Rao always made Rāmpura and Bhānpura his administrative head-quarters, and it was not till after the Treaty of Mandasor (1818) that Indore became the capital of the State in fact as well as in name. In 1857 Indore and the Residency were the scene of considerable disturbances. Holkar's Muhammadan troops mutinied and, after attacking the Resident's house on July 1, marched northwards, to join the rebels at Gwalior. The Mahārājā, however, gave all the assistance he could, and, in spite of the demands of his troops, refused to surrender a number of Christians to whom he had given sanctuary in his palace.

Population is rising steadily: (1881) 75,401, (1891) 82,984, and (1901) 86,686. These figures do not include the resi-

dents in the adjoining tract called the Agent to the Governor-General's Camp, which is described below. In 1901 Hindus numbered 65,103, or 75 per cent.; Musalmāns, 18,652, or 21 per cent.; Jains, 2,558; and Pārsīs, 7.

Indore, always an important commercial town, is now one of the largest trade centres in Central India, and the chief collecting and distributing centre for Southern Mālwā. The chief articles of export are grain, tobacco, opium, country paper, cloths, and metal vessels; the chief imports are European hardware, cloth, stores, machinery, building materials, kerosene oil, and raw cotton. There are no arts or manufactures of any importance, except the weaving of coarse cloth carried on in the city cotton mill.

The city is divided into two main divisions: Old Indore, and the modern city with its continually spreading suburbs. The main thoroughfare leads across the Khān river into the great square in front of the palaces, and the remaining streets are poor and narrow. No buildings have special claims to architectural importance in the city, the most striking being the old palace, a lofty and imposing structure towering above all other buildings; but many houses are adorned with fine wood-carving. Outside the city proper, on the western side of the railway, lie the cotton-mills, the new town-hall, called the King Edward Hall, and the State officers' club; while to the east a new quarter known as Tukoganj is being opened out, containing the official residences of State officers and other houses. The remaining buildings of importance are the new palace constructed by Mahārājā Sivajī Rao Holkar, the Tukoji Rao Hospital, State offices, guesthouse, English school, jail, barracks for the Imperial Service and State troops, and cenotaphs of deceased chiefs. The Holkar College stands upon the Agra-Bombay road, about 2 miles from the city.

Municipal self-government was instituted in 1870, and the committee consists of seventeen members, four of whom are State officials. The conservancy, lighting, roads, and general administration of the city are in its hands. Funds are obtained from octroi and other taxes, the annual income amounting to about Rs. 70,000.

After the Treaty of Mandasor in 1818, a piece of land with an area of 1·35 square miles was assigned by the Indore Darbār for the use of the Resident at the court of Holkar. In 1854, on the appointment of an Agent to the Governor-General for Central India, this became his head-quarters, and is still commonly known to Europeans as the Residency or Camp.

In 1857, during the Mutiny, the officiating Agent to the Governor-General, Colonel Durand, was obliged to retire to Sehore. The Residency house, which was built between 1820 and 1827, is a substantial structure of basalt, standing in fine open park-like surroundings near the Khān river, a tributary of the Siprā, which has been dammed so as to form a lake. Besides the Residency, the Camp contains official houses for the Resident at Indore (see INDORE RESIDENCY), two Assistants to the Agent to the Governor-General, the Residency Surgeon, and other officers. Other buildings of importance are the head-quarters offices, the Daly College for sons of Central India chiefs, a church and a Roman Catholic chapel, a large civil hospital, and a Central jail. The station is garrisoned by one company of British infantry and the Mālwā Bhīl Corps, besides the Agent's escort of a detachment of Central India Horse. The population in 1901 was 11,118. The head-quarters of the Canadian Presbyterian Mission, including a large college, are situated in the station. The Residency bazar, originally a small settlement, has expanded into a large trade centre, and is under the immediate administrative control of an Assistant to the Agent to the Governor-General. A considerable income is derived from cesses and taxes, yielding Rs. 50,000 per annum, which is expended on sanitation, education, medical relief, and the policing of the station. The head-quarters of the Mālwā Opium Agency are also situated here, including a set of Government scales at which duty is paid on opium for export. Administrative and jurisdictional powers within Residency limits are vested in the Agent to the Governor-General (see CENTRAL INDIA).

Khargon.—Head-quarters of the Nimār district, Indore State, Central India, situated in 21° 50′ N. and 75° 37′ E., on the left bank of the Kundī river, a tributary of the Narbadā. Population (1901), 7,624. Khargon appears to have been founded under the Mughals. It was the chief town of a *mahāl* in the Bijāgarh *sarkār* of the *Sūbah* of Mālwā, and later on became the chief town of the *sarkār*. Its importance in those days is shown by the remains of large houses and numerous tombs. Besides the district and *pargana* offices, a jail, a school, a dispensary, a public library, and a State post office are situated in the town. Local affairs are managed by a municipality, with an income of Rs. 500, chiefly derived from octroi and other taxes.

Maheshwar.—Town in the Nimār district of Indore State, Central India, situated in 22° 11′ N. and 75° 36′ E., on the

north bank of the Narbadā river. Population (1901), 7,042. It is usually called Choli-Maheshwar, from the town of Choli, 7 miles north of it. Maheshwar occupies a most picturesque position on the edge of the river. Broad *ghāts* sweep upwards from the stream towards the fort and the numerous temples which stud the shore, while behind them towers the lofty palace of Ahalyā Bai, the famous princess of the house of Holkar, temples, *ghāts*, and palaces being reflected in the wide stretch of deep quiet water at their feet.

Maheshwar is the Māhishmatī or Mahissatī of early days, the name being derived from the prevalence of buffaloes (*mahisha*). It is connected traditionally with the ubiquitous Pāndava brothers, and is mentioned in the Rāmāyana and Mahābhārata, while the Purānas refer to Mahishas and Mahishakas, the people of Māhishmatī. In Buddhist literature Māhishmatī or Mahissatī is mentioned as one of the regular stages on the route from Paithana (Paithan) in the Deccan to Srāvastī; these stages being Mahissatī, Ujjain, Gonaddha, Bhīlsa, Kausāmbhī, and Saketa. Cunningham has identified the Māhishmatī or Maheshwapura of Hiuen Tsiang with Mandlā in the Central Provinces; but the Chinese pilgrim states that he went from Jijhoti or Bundelkhand north or north-east to Maheshwapura, which is a wrong bearing for either Mandlā or Maheshwar, and may be a misstatement for south-west. Numerous places which the Māhishmatī Mahātmya enjoins pilgrims to visit can be identified in the neighbourhood.

The earliest historical connexion, however, is with the Haihaya chiefs, the ancestors of the Kalachuris of Chedi, who, from the ninth to the twelfth century, held much of the eastern part of Central India (see BAGHELKHAND). Their reputed ancestor, Kārtyavīryārjuna, is supposed to have lived here. The Haihayas were subdued in the seventh century by Vinayāditya, the Western Chālukya king, and Māhishmatī was incorporated in his kingdom. The Haihaya chiefs then served as governors under the Chālukyas, and are always designated as hereditary 'lord of Māhishmatī, the best of towns.' On the fall of Mālwā to the Paramāras in the ninth century, Maheshwar seems at first to have been one of their principal cities. It lost its importance later on, and during the time of the Muhammadan kings of Mālwā was regarded merely as a frontier post on the fords of the Narbadā. In 1422 it was captured by Ahmad I of Gujarāt from Hoshang Shāh of Mālwā. Under Akbar it was the head-quarters of the Choli-Maheshwar *mahāl* of the Māndu *sarkār* in the *Sūbah* of Mālwā, Choli being the civil

administrative head-quarters and Maheshwar the military post.

About 1730 it passed into the possession of Malhār Rao Holkar, but did not become a place of importance until 1767, when Ahalyā Bai, on the death of Malhār Rao, assumed the reins of government and selected Maheshwar as her capital. Under her auspices it rapidly became a place of the first importance, politically and commercially, while its appearance was improved by the erection of numerous temples and palaces. Tukoji Rao, who succeeded in 1795, maintained Maheshwar as the capital, but during the confusion which followed his death in 1797 its prosperity rapidly declined. In 1798 Jaswant Rao Holkar plundered the treasury, and during his stay here lost his eye by the bursting of his matchlock while sitting on the bank of the Narbadā amusing himself with firing at a lighted torch floating on the river. Maheshwar continued to decline in importance, as Jaswant Rao on his accession to power resided chiefly at Rāmpura and Bhānpura; and after his death in 1811 and the Treaty of Mandasor in 1818, Indore finally became the real as well as the nominal capital. From 1819 to 1834 Harī Rao Holkar was confined in the fort. Malcolm states that in 1820 the town still had 3,500 houses, which would give a population of about 17,000 persons.

There are many buildings of interest, though none is of any great age. The fort, as it exists at present, is of Muhammadan foundation, but an older structure must have stood there in Hindu days. Some mosques with Muhammadan records, dated in 1563, 1682, and 1712, stand in it. Among the numerous temples and shrines, the most important is the cenotaph of Ahalyā Bai. A fine flight of steps leads up from the river to the richly carved shrine, which contains a *lingam* with a life-size statue of Ahalyā Bai behind it. An inscription records that this shrine and *ghāt* to the memory of Ahalyā Bai, who resembled the Ahalyā of ancient days (i.e. the wife of Gautama Rishī), and Tukoji, who is designated the great and generous *sūbahdār*, were commenced by Jaswant Rao Holkar in 1799 and completed in 1833 by Krishnā Bai his wife. Other notable buildings are the shrine of Vithoba or Itoji, Jaswant Rao's brother, and the palace with the family gods of the Holkars.

Maheshwar is famous for the manufacture of a special kind of coloured *sārīs* and silk-bordered *dhotīs*, which are exported in some quantity. It contains a school, a hospital, and a State post office.

Manāsa.—Town in the Rāmpura-Bhānpura district of Indore State, Central India, and head-quarters of the *pargana* of the same name, situated in 24° 29′ N. and in 75° 11′ E., 1,440 feet above sea-level. Population (1901), 4,589. The town is said to have been founded by Māna Patel of the Mīnā tribe. From an inscription in the temple to Kherāpati, it must have been in existence in the twelfth century. In 1749 it was held by Rājā Mādho Singh of Jaipur, falling to Holkar in 1752 with the Rāmpura district. Besides the *pargana* offices, a school, a dispensary, a State post office, and an inspection bungalow are situated in the town.

Mandleshwar.—Head-quarters of the *pargana* of the same name in the Indore State, Central India, situated in 22° 11′ N. and 75° 42′ E. It stands on the right bank of the Narbadā, at a narrow point where in the monsoon the stream often rises 60 feet above its ordinary level, becoming a roaring torrent. Population (1901), 2,807. It fell to the Peshwā in the eighteenth century, and in 1740 was granted by Malhār Rao Holkar to a Brāhman, Vyankatrām Shāstrī, whose family still holds a *sanad* for it. In 1823 it became the head-quarters of the District of Nimār, which until 1864 was managed by the Agent to the Governor-General at Indore. In 1864, on the transfer of Nimār to the Central Provinces administration, the head-quarters were moved to Khandwā, a station at the junction of the Great Indian Peninsula and Rājputāna-Mālwā Railways. Mandleshwar was restored to Holkar in 1867. The town contains a palace, and several bungalows erected under British rule, and also a British and State post office, a school, a dispensary, and an inspection bungalow.

Mehidpur Town (also *Mahatpur* or *Mahidpur*).—Head-quarters of the *pargana* and district of the same name in Indore State, Central India, situated in 23° 29′ N. and 75° 40′ E., on the right bank of the sacred Siprā river, 24 miles north of Ujjain, 1,543 feet above sea-level. Population (1901), 6,681. The town is divided into two separate sections, known as the *kila* or fort and the *purwa* or hamlet. The *kila* is an isolated quarter, surrounded by a bastioned stone wall, and situated on the river bank. It was built in the eighteenth century by the Vāgh Saranjāmi *sardārs*, locally known as the Vāgh Rājās. Its streets are dark and narrow, with tall stone houses on either side, often ornamented by graceful balconies and windows of carved wood. Throughout the *kila* and on the *ghāts* along its western front are numerous remains of Hindu temples, destroyed during the Muhammadan occupation. The *purwa* is

also enclosed by a stone wall, and, though formerly a place of importance, is entirely lacking in buildings of merit or interest. To the east stands the tomb of Godar Shāh, a Muhammadan saint, from which a fine view of the town and river and the surrounding country is obtained. To the south, along the steep eastern bank of the river, lie the remains of the old cantonment, with its long avenue of lofty Millingtonias and the remains of the picturesquely situated bungalows; to the west stands the *purwa* with the *kila* beyond it, and across the stream a wide open plain, the field of the battle referred to below.

Mehidpur is supposed by Hindus to stand in the Mahākālban or great sacred forest of Mahākāl, which is said to have formerly covered all the country round Ujjain. From this circumstance it derives special sanctity; and in 1897, when cholera interfered with the attendance at the great Sinhast religious fair at Ujjain, about 5,000 *sādhus* performed their ablutions in the Siprā at Mehidpur instead. After the occupation of Mālwā by the Muhammadans, it was renamed Muhammadpur and appears under that name in local documents, and in the *Ain-i-Akbarī*, where it is shown as the chief town of a *mahāl* in the Sārangpur *sarkār* of the *Sūbah* of Mālwā. This name, however, has never come into general use. About 1740 it was assigned as a *saranjāmī jāgīr* by Malhār Rao Holkar I to his feudatories the so-called Vāgh Rājās, who until 1817, when Malhār Rao II confiscated their holding, virtually ruled this part of Mālwā. The descendant of the Vāgh Rājās still lives in the fort and holds a small grant of land.

About 2 miles to the south-west across the river the battle-field of Mehidpur is still marked by a small cemetery containing the graves of nine officers who fell on that occasion. Sir John Malcolm, who commanded the forces engaged in this battle, arrived at Gannia village, 20 miles south of Mehidpur, on December 19, 1817. On the morning of the 20th Tulsī Bai was murdered by Ghafūr Khān, and all negotiations fell through. Malcolm then pushed on along the right bank of the Siprā. The enemy were drawn up on the left bank, so as to form the chord of a bend in the stream. The river was forded under a heavy fire and the position carried at the point of the bayonet. Except the artillerymen, who, as usual, stood to their guns till they were bayoneted, Holkar's troops offered no effective resistance. The losses, which were entirely due to the fire of Holkar's guns, amounted to 174 killed, including

9 British officers, and 606 wounded. Malcolm moved on to Mandasor, where a treaty with Holkar was signed on January 6, 1818.

Mehidpur was selected as a station for the Mehidpur Contingent raised under the treaty of 1818, and remained a military station till 1882. On November 8, 1857, the troops were attacked by a number of Rohillas from the town, the Muhammadans in the Contingent joining with the mutineers. Two British officers were killed, the European sergeant escaping to Indore, escorted by some Hindu troops of the corps. After the Mutiny, Mehidpur became the head-quarters of the Western Mālwā Political Charge until 1860, when they were transferred to Agar.

Trade is declining for want of good communications, though a considerable amount of poppy is grown in the neighbourhood, and crude opium is sent to Ujjain for manufacture. A municipality has recently been constituted. Mehidpur contains the *zila* and *pargana* offices, a British post office, several schools, a hospital, and an inspection bungalow.

Mhow (*Mau*).—British cantonment in the Indore State, Central India, situated in 22° 33′ N. and 75° 46′ E., on the southern boundary of the Mālwā plateau, and on the Ajmer-Khandwā branch of the Rājputāna-Mālwā Railway. Population (1901), 36,039. It stands on a somewhat narrow ridge of trap rock, with an average elevation of about 1,800 feet, the highest point near the barracks of the European infantry being 1,919 feet above sea-level. The ridge falls away abruptly on the south and east, but slopes away gradually on the west, forming a broad plain used as a brigade parade ground. Mhow was founded by Sir John Malcolm in 1818, in accordance with the conditions laid down in the seventh article of the Treaty of Mandasor (see INDORE STATE), and remained his head-quarters till 1821 while he held general political and military charge in Central India. In 1857 the garrison at Mhow consisted of a regiment of native infantry, the wing of a regiment of native cavalry, and a battery of field artillery, manned by British gunners, but driven by natives. An outbreak took place on the evening of July 1, but order was rapidly restored, and only a few lives were lost, the Europeans taking refuge within the fort. The cantonment is now the head-quarters of the Mhow division in the Western Command. The garrison consists of one regiment of British cavalry, two batteries of horse artillery, one regiment of British infantry, one ammunition column, and two regiments of native infantry.

The population in 1872 was 17,640; in 1881 it was 15,896, the decrease being due to the withdrawal of the coolies employed in constructing the Rājputāna-Mālwā Railway in 1875; in 1891, 28,773; and in 1901, 28,457. Mhow has no export trade properly speaking, but the imports are considerable. The total receipts of the cantonment fund in 1903-4 amounted to 1·4 lakhs, including receipts from octroi (Rs. 50,000), *chaukīdārī* tax (Rs. 22,000), grants-in-aid (Rs. 31,000), and excise (Rs. 18,000). The chief heads of expenditure are medical and conservancy (Rs. 31,000 each), police (Rs. 19,000), public works (Rs. 17,000), general administration and collection of revenue (Rs. 10,000), water-supply (Rs. 3,000), and education (Rs. 1,400). The sanitary condition of the cantonment has been much improved of late years, a regular water-supply having been completed in 1888. The Cantonment Magistrate exercises powers as a District Judge and Judge of the Small Cause Court, his Assistant being a magistrate of the second class and a judge of the Small Cause Court for petty suits. Appeals from the Cantonment Magistrate lie to the First Assistant Agent to the Governor-General, who is Sessions Judge and first Civil Appellate Court, the Agent to the Governor-General being the High Court. The police belong to the Central India Agency force, and number 107 men under a European Inspector. Three schools in the cantonment—the Pārsī school with 400 boys and 60 girls, the railway school, and the convent school—receive grants-in-aid from cantonment funds. Besides the military hospitals, a civil hospital is maintained by local charity and a grant from cantonment funds.

Rāmpura.—Town in the Rāmpura-Bhānpura district of Indore State, Central India, situated in 24° 28′ N. and 75° 27′ E., 1,300 feet above sea-level, at the foot of the branch of the Vindhyan range which strikes across from west to east, north of Nīmach. Population (1901), 8,273. Rāmpura derives its name from a Bhīl chief, Rāma, who was killed by Thākur Sheo Singh, Chandrāwat of Antrī, in the fifteenth century. As a sign of their former sovereignty, the descendants of Rāma still affix the *tīka* on the forehead of the chief of the Chandrāwat family. As the town stands at present, it is entirely Muhammadan, the city wall and principal buildings being constructed in the Muhammadan style. The town long belonged to the chiefs of Udaipur, but was seized in 1567 by Akbar's general, Asaf Khān, and was made the chief town of the *sarkār* of Chitor in the *Sūbah* of Ajmer. During the

Marāthā period it fell to Jaswant Rao Holkar, who made it one of his chief places of residence. The Chandrāwat Thākurs, who were the original holders, gave much trouble, until they were subdued by force and later on received a *jāgīr* in the neighbourhood, where they still reside. The town was formerly famous for its silver-work and manufacture of swords. Besides the district offices, it contains a State post office, a jail, a police station, a school, and a dispensary.

Satwās.—Head-quarters of the Nemāwar district of Indore State, Central India, situated in 22° 32′ N. and 76° 43′ E., between the Chankeshar and Datunī rivers, in the Narbadā valley. Population (1901), 1,743. The village is an old one, and from the numerous remains which it contains must have been a place of considerable importance under the Mughals, when it was the head-quarters of a *mahāl* in the *sarkār* of Hindia in the *Sūbah* of Mālwā. A fort stands in the centre of the village. Three miles south-east is a fine old dam across the Datunī river, now much out of repair. In 1801 a severe encounter took place at Satwās between Jaswant Rao Holkar and Major Brownrigg, who was commanding a force of Sindhia's troops. A little later the notorious Pindāri leader Chītū obtained land in this district, and made Satwās and Nemāwar his two principal places of residence. From 1844 it remained in the hands of the British authorities till 1861, when it passed to Holkar. Besides the district offices, the town contains a State post office, a school, and an inspection bungalow.

Sunel.—Town in the Rāmpura-Bhānpura district of Indore State, Central India, and head-quarters of the Sunel *pargana*, situated in 24° 22′ N. and 76° 0′ E., one mile from the bank of the Au river, a tributary of the Kālī Sind. Population (1901), 3,655. The place belonged in the eleventh century to the Gahlot Rājputs, some of whom still live in the neighbourhood, and under Akbar became the chief town of a *mahāl* in the *sarkār* of Gāgraun in the *Sūbah* of Mālwā. In 1743 it was included in the territory made over to Sawai Jai Singh of Jaipur, passing in 1739 to the Marāthās. It was then held by the Ponwārs of Dhār, who assigned it in *jāgīr* together with AGAR to Sivajī Shankar Orekar, minister of Dhār State. In 1800 it was temporarily seized by Jaswant Rao Holkar. Later it fell to Sindhia, who was called in by Rang Rao Orekar, then at feud with the Dhār chief. In 1804 it again passed to Holkar, in whose possession it has since remained. The place was sacked by Tāntiā Topī in 1857. A temple situated in the

town was built in 1753, and a large religious fair is held yearly in March. A municipality has lately been constituted. Besides the *pargana* offices, a school, a dispensary, and British and State post offices are maintained here.

Tarāna.—Head-quarters of a *pargana* in the Mehidpur district of Indore State, Central India, situated in 23° 20′ N. and 76° 3′ E., 44 miles from Indore city, and 8 miles from the Tarāna Road station onthe Ujjain-Bhopāl Railway. Population (1901), 4,490. Under Akbar, it was the head-quarters of a *mahāl* in the Sārangpur *sarkār* of the *Sūbah* of Mālwā, and was known as Naugaon. In the later Mughal revenue papers it appears as Naugama-Tarāna. The large number of fine trees which surround it and the numerous traces of old foundations show that it was at one time a place of considerable size. At present it consists of a small partially ruined Muhammadan fort, surrounded by poorly built houses, none of which is of any size. The town came into the possession of Holkar in the eighteenth century, and appears to have been included in the personal *jāgīr* of the famous Ahalyā Bai, who built the temple of Tilbhāndāreshwar and is said to have planted a large number of trees. On the marriage of Jaswant Rao Phanse with her daughter Mukta Bai, Tarāna was granted him in *jāgīr* and remained in the Phanse family until 1849, when it was resumed owing to the misconduct of Rājā Bhao Phanse. Tarāna was created a municipality in 1902. Besides the *pargana* offices, a State post office, a police station, a school, a dispensary, and an inspection bungalow are situated in the town.

Un.—Old site in the Nimār district of Indore State, Central India, situated in 21° 49′ N. and 75° 28′ E. Population (1901), 1,256. The place, though formerly of some size, is now only a small village, its importance consisting in the old Jain temples which still stand there. These belong to the twelfth century, and one contains an inscription of one of the Paramāra kings of Dhār. Considerable damage was done to the temples by a Muhammadan contractor employed by Mahārājā Tukoji Rao Holkar II to build tanks, who used these buildings as a quarry. A State post office and a school are maintained in the village.

BHOPĀL AGENCY

Bhopāl Agency.—A collection of Native States in charge of a Political Agent under the Agent to the Governor-General in Central India, lying between 22° 19′ and 24° 21′ N. and 76° 13′ and 78° 51′ E. It is bounded on the south and east by the Central Provinces; on the north by the Rājputāna Agency and Gwālior State; and on the west by the Kālī Sind, which separates it from the Mālwā Political Charge. The Agency has an area of 11,653 square miles, and a total population of 1,157,697, giving a density of 99 persons per square mile. Hindus number 912,111, or 79 per cent.; Musalmāns, 124,425, or 10 per cent.; Animists, 110,018, or 9 per cent. (chiefly Gonds); and Jains, 10,171. The principal towns are BHOPĀL (population, 77,023), SEHORE, including military station (16,864), NARSINGHGARH (8,778), SĀRANGPUR (6,339), RĀJGARH (5,399), KHILCHIPUR (5,121), and BERASIĀ (4,276.)

This charge was created in 1818, when a Political officer was accredited to the Bhopāl Darbār with collateral charge over other States in the vicinity. He ranked as an Agent to the Governor-General till 1842, when the charge was made into a Political Agency. It now includes the treaty State of BHOPĀL, and the mediatized States of RĀJGARH, NARSINGHGARH, KORWAI, KHILCHIPUR, MAKSUDANGARH, MUHAMMADGARH, BĀSODA, and PATHĀRĪ, with sixteen petty holdings. The SIRONJ *pargana* of the Tonk State in Rājputāna and portions of Gwalior, Indore, Dhār, and Dewās fall also within its limits.

The Agra-Bombay high road and the Itārsi-Jhānsi and Bhopāl-Ujjain sections of the Great Indian Peninsula Railway traverse the charge. The Political Agent, who has his headquarters at SEHORE, exercises general supervision over the affairs of the States, and, in the case of all but Bhopāl, personally deals with criminal cases of a heinous character. He is a Sessions Judge, and hears appeals from the Superintendent of Sehore, and also exercises the powers of a District Magistrate and District and Sessions Judge over that portion of the Itārsi-Jhānsi section of the Great Indian Peninsula Railway which lies in the Bhopāl and Korwai States, and over the whole of the Bhopāl-Ujjain Railway.

The following table shows the States, estates, and portions of States comprised in the Agency:—

Name.	Title.	Caste or clan.	Area in square miles.	Population (1901).	Total revenue.
					Rs.
Bhopāl	H.H.Nawāb Begam	Pathān Musalmān	6,902	665,961	25,00,000
Rājgarh	H. H. Rājā	Umat Rājput	940	88,376	4,50,000
Narsinghgarh	H. H. Rājā	Umat Rājput	741	92,093	5,00,000
Korwai	Nawāb	Pathān Musalmān	111	13,634	37,000
Khilchipur	Rao Bahādur	Khīchī Rājput	273	31,143	1,14,000
Maksudangarh	Rājā	Khīchī Rājput	81	14,284	37,000
Muhammadgarh	Nawāb	Pathān Musalmān	29	2,944	7,000
Bāsoda	Nawāb	Pathān Musalmān	40	4,897	19,000
Pathārī	Nawāb	Pathān Musalmān	22	2,704	9,000
Daria Kherī	Thākur	Bargūjar Rājput	6	442	7,500
Dhābla Dhīr	Thākur	Bargūjar Rājput	12	1,788	10,000
Dhābla Ghosi	Thākur	Bargūjar Rājput	6	668	9,500
Dugrī	Miān	Pindāra Musalmān	3	144	1,500
Hirāpur	Rao	Korkū	6	448	7,000
Jabria Bhīl	Miān	Pindāra Musalmān	5	903	5,000
Jhalera	Rao	Rāthor Rājput	*	*	1,300
Kamālpur	Thākur	Bargūjar Rājput	8	589	11,000
Khajuri	Miān	Pindāra Musalmān	1	520	2,400
Khārsi	Rao	Rāthor Rājput	*	*	1,700
Pathāria	Thākur	Chauhān Rājput	7	441	2,000
Pipliānagar	Miān	Pindāra Musalmān	1	701	2,000
Rāmgarh	Rao	Chauhān Rājput	*	*	8,600
Sādankherī	Thākur	Bargūjar Rājput	2	630	2,000
Suthālia	Thākur	Umat Rājput	20	4,623	20,000
Tappa	Thākur	Sendhu Rājput	15	882	3,400
Portions of					
Dewās State, Senior Branch	... ...	... ...	61	10,604	63,000
Dewās State, Junior Branch	... ...	... ...	61	10,454	55.300
Dhār	... ...	... ...	10	1,415	5,000
Gwalior	... ...	... ...	1,386	118,542	7,75,000
Indore	... ...	... ...	25	5,979	23,000
Tonk (Rājputāna)	... ...	... ...	879	68,539	1,30,000
Railways and cantonments	... ...	... ...	...	13,349	...
		Total	11,653	1,157,697	48,19,200

* No village.

Bhopāl State (*Bhūpāl*).—A State in Central India, under the Bhopāl Agency, and next to Hyderābād the most important Muhammadan State in India, lying between 22° 29′ and 23° 54′ N. and 76° 28′ and 78° 51′ E., with an area of 6,902 square miles. It stands on the eastern confines of Mālwā, its most eastern districts bordering on Bundelkhand, and its southern districts being in the Gondwāna tract. Unlike

Boundaries, configuration, and hill and river systems.

the other large States of the Agency, its territory is comprised in one compact block, bounded on the north by the States of Gwalior, Bāsoda, Korwai, Maksudangarh, and Narsinghgarh, the Sironj *pargana* of Tonk State, and the Saugor District of the Central Provinces; on the south by the Narbadā river, which separates it from the Hoshangābād District of the Central Provinces; on the east by the Saugor and Narsinghpur Districts of the Central Provinces; and on the west by the Gwalior and Narsinghgarh States. The name is popularly derived from Bhojpāl, or 'Bhoj's dam,' the great dam which now holds up the Bhopāl city lakes, and is said to have been built by a minister of Rājā Bhoj, the Paramāra ruler of Dhār, the still greater work which formerly held up the Tāl lake being attributed to this monarch himself (see BHOJPUR). The name is, however, invariably pronounced Bhūpāl, and Dr. Fleet considers it to be derived simply from Bhūpāla, a king, the popular derivation being an instance of the striving after a meaning so common in such cases.

The country varies markedly in different parts. Most of the State lies on the MĀLWĀ plateau, and presents the familiar aspect of that region, rolling downs of yellow grass, interspersed with rich fields of black cotton soil. To the south-east, however, it is traversed by a succession of sandstone hills, forming an arm of the great Vindhya range, while another branch of the same range strikes northwards, to the west of Bhopāl city. South of the State lies the main line of the Vindhyas, with the fertile valley of the Narbadā beyond.

Numerous streams flow from the Vindhyan barrier northwards, of which the Betwā and Pārbati are the largest, their tributaries, the Kaliāsot, Ajnar, Papras, and Pāru, and many smaller affluents contributing to the water supply. The NARBADĀ and its tributaries water the valley south of the great range. Two large lakes afford an ample supply of water to the city and surrounding country (see BHOPĀL CITY). In former days the enormous Bhojpur lake occupied what is now the fertile *tahsīl* of Tāl.

Geology. The geology of the State possesses unusual interest, but unfortunately has not as yet been fully worked out, only the southern portion having been examined in detail. The most important rocks belong to the Vindhyan series, of which the Rewah, Bandair (Bhānder), and Kaimur sandstones, the Kaimur conglomerate, and the Sirbū, Jhirī, and Ginnurgarh shales are represented. Up to the Ginnurgarh fort (22° 49′ N. and 77° 36′ E.), the Vindhyas maintain the characteristics they

possess from the bend of the Son river westwards; but at this point they change suddenly, being replaced by basalts of the Deccan trap, though they still maintain their former physical conformation. A north-westerly arm reaches up to Bhopāl city, but is concealed by basalt, except in the region lying immediately east and south-east of the city, where its highest beds, of upper Bandair sandstone, are well exposed along the axis of the synclinal fold, the original cover of basalt having been here removed by subaerial denudation. East and west of the main outcrop the denudation is less complete, and the tableland is often crowned with a highly ferruginous laterite. The basalts met with are petrologically of great interest, varying considerably in constitution, coarse, fine-grained, compact, and vesicular varieties being all met with. The vesicular basalts often contain geodes 2 to 3 feet in diameter, full of crystals of zeolite, and intertrappean fresh-water beds, with fossil spores of aquatic plants of the genus *Chara*.

Many of the stones are of great economic value. The Kaimur sandstone has been extensively quarried, and yields an admirable stone for building and ornamental purposes; the upper Rewah formation, which furnishes flagstones of great size, and the Bandairs are also extensively used. The lower Bandairs are here of a very fine and even grain, quite unlike the coarse gritty stone of this formation met with in Bundelkhand and Baghelkhand, and are thus a most valuable source of building material. A dark purple-red stone of fine grain found in the upper Bandairs has been used in many buildings.

Another deposit, of which, however, adequate commercial advantage has not as yet been taken, is the limestone rock at Ginnurgarh, which is over 100 feet thick and admirably suited to burning for lime.

Botany. The flora of the sandstone region differs markedly from that on the Deccan trap area. In the former the jungle is much closer, trees are more abundant and of a much greater variety. On the trap area the trees consist mainly of acacias and *dhāk* (*Butea frondosa*), the change to a sandstone soil being at once signalled by the presence of teak, *tendū* (*Diospyros tomentosa*), *sāl* (*Shorea robusta*), and *salai* (*Boswellia serrata*). Other species met with are *Terminalia*, *Anogeissus*, *Stephegyne*, and *Buchanania*, often interspersed with stretches of *Dendrocalamus strictus*. The undergrowth contains *Zizyphus*, *Capparis*, *Grewia*, *Casearia*, *Phyllanthus*, *Antidesma*, *Carissa*, and other species.

Fauna. The jungle in the sandstone area affords ample cover to wild

animals, tigers, leopards, *sāmbar* (*Cervus unicolor*), and *chītal* (*Cervus axis*) being common. Formerly bison (*Bos gaurus*) were found in the south of the State, but they are now almost, if not entirely, extinct in this region. All the ordinary wild-fowl are found, duck and snipe in large numbers frequenting the big tank to the west of the city.

Climate and rain-fall.

The climate over most of the State is the same as that of Mālwā, but in the hilly region to the south greater extremes of heat and cold are encountered. The rainfall recorded at Bhopāl city gives an average of 42 inches, a maximum of 65 being recorded in 1875 and a minimum of 25 in 1897. The destruction of the great Bhojpur lake in the fifteenth century appears to have modified the climate considerably. The winds which blew over this expanse of water, exceeding 200 square miles in extent, must have had a marked effect on the climate of the surrounding country.

History.

The founder of the Bhopāl family was Dost Muhammad Khān, an Afghān from Tīrāh, belonging to the Mirzai Khel of the Bārakzais. He came to Delhi during the first years of Bahādur Shāh's reign (1708) in search of employment. In 1709 he obtained a lease of the BERASIĀ *pargana* and, rapidly extending his dominions, founded the towns of Islāmnagar and Bhopāl, making the latter place his head-quarters, and building the Fatehgarh fort. Later on Dost Muhammad assumed independence and adopted the title of Nawāb. In 1720 he incurred the enmity of the Nizām, but made terms, sending his illegitimate son Yār Muhammad Khān as a hostage. Dost Muhammad was a man of strong character and was considered, even in a tribe where valour is a common quality, to possess remarkable courage. His memory is still fondly cherished by the family of which he was the founder. He died about 1740, at the age of sixty-six, and the chief nobles of the State placed Muhammad Khān, a child of eight, on the *masnad*. The latter was, however, ousted soon after by Yār Muhammad Khān, who returned from Hyderābād, and whose succession was supported by the Nizām. The Nizām at the same time conferred on him the *Māhi Marātib* or insignia of the Fish, one of the highest honours of the Mughal empire. Owing, however, to his illegitimacy, Yār Muhammad was never formally installed as Nawāb. His rule was uneventful. He died in 1754, and was succeeded by his son Faiz Muhammad Khān, then eleven years of age. An unsuccessful attempt to push his claim by arms was made by his uncle Muhammad Khān, who was defeated and retired to Rāhatgarh, which was

Khān, he appealed to Sindhia. The Fatehgarh fort in Bhopāl was handed over to Amīr Khān (see TONK), then in Sindhia's service, and Wazīr was forced to leave the country. Disturbances at Gwalior, however, caused Sindhia to recall his troops, and Wazīr, returning at the head of a considerable force, expelled the Marāthās from the fort. Murīd was taken away as a hostage by the Marāthā general, and shortly after died. Wazīr then assumed charge of the State; and, though the revenues were reduced to only Rs. 50,000, he managed to raise an army and recapture the lost districts on the Narbadā. Ghaus Muhammad's jealousy was roused by this increasing power, and he intrigued with the Pindāri leader Karīm Khān, who was in the pay of Bhopāl, to destroy him. Wazīr was again obliged to retire, but returned soon after and drove out the Pindāris. Ghaus Muhammad then again turned to Sindhia, agreeing to give up the Islāmnagar fort and pay a large sum of money if Wazīr were expelled. This year (1807) Nawāb Hayāt Muhammad, who had long withdrawn from all active participation in public life, died.

In 1807 the Nāgpur forces under Sādik Alī seized several outlying districts, and at Ghaus Muhammad's special request advanced to Bhopāl itself. Wazīr retired in disgust to the Ginnurgarh fort, and Sādik Alī after staying six weeks returned to Nāgpur, taking Ghaus Muhammad's son as a hostage. Wazīr at once came back and took possession of the Fatehgarh fort. Ghaus Muhammad now admitted that he had been led astray by evil counsels; and Wazīr with his usual vigour rapidly recovered the territory taken by Sādik Alī, and made a strenuous effort to conclude a treaty with the British, sending Ināyat Masīh, *alias* Salvador Bourbon, one of the Bhopāl Bourbon family, descended from the royal house of Navarre (see ICHHĀWAR), to represent him. The appeal was, however, rejected, and Wazīr was left to cope single-handed with his powerful enemies. In 1813 the combined forces of Gwalior and Nāgpur advanced against Bhopāl, which was defended for eight months with consummate courage and skill. A fresh siege was averted only by quarrels between Sindhia's generals and the intervention of the British Government. In 1816 Wazīr died at the age of fifty-one, after ruling Bhopāl for nine years. He was a man of remarkable character and of unrivalled valour. His manners were mild and pleasing, but his look and stature were alike commanding, and the sternness and determination of purpose in his disposition inspired awe.

He was succeeded by his second son Nazar Muhammad

Khān, who had married Ghaus Muhammad's daughter, Kudsia Begam. His first action was to renew his father's appeal to the British authorities. The request was complied with; and an agreement was made in 1817, by which Nazar Muhammad undertook to assist the British with a contingent force and to co-operate to his utmost in suppressing the Pindāri bands. 'No obligations,' say Malcolm, 'were ever more faithfully fulfilled.' In 1818 the terms of this agreement were embodied in a formal treaty; and the five *parganas* of Devipura, Ashta, Sehore, Durāha, and Ichhāwar were made over, together with the fort of Islāmnagar, recovered from Sindhia. Nazar Muhammad was killed soon after by the accidental discharge of a pistol. Though out of deference to Ghaus Muhammad he had never assumed the title of Nawāb, he was always so addressed by the British Government, and was in fact the real ruler. He left one child, an infant daughter, Sikandar Begam.

It was arranged, with the consent of the nobles of the State and the sanction of the British Government, that Nazar Muhammad's nephew, Munīr Muhammad Khān, should succeed under the regency of Kudsia Begam, and that Munīr should marry Sikandar Begam, thus securing the rule in Wazīr's family. To this arrangement neither Ghaus Muhammad nor any members of his immediate family raised any objections. In 1827, however, Munīr attempted to assert his authority, but, being unsupported by Kudsia Begam, resigned in favour of his younger brother Jahāngīr Muhammad Khān, and received a *jāgīr* of Rs. 40,000 a year as compensation. Kudsia Begam, anxious to retain the power in her own hands, delayed the marriage of Jahāngīr with her daughter until 1835. Dissensions soon arose, as both Jahāngīr and Sikandar Begam wished to hold the reins of power. A plot was devised by Jahāngīr in 1837 to seize Kudsia Begam, but was detected and Jahāngīr had to fly from the State. The British Government finally mediated between them, and the management of affairs was entrusted to the Nāwāb, Kudsia Begam retiring on a life pension of 5 lakhs (Bhopāl currency).

In 1844 Nawāb Jahāngīr died, leaving a will by which he desired that his illegitimate son, Dastgīr Muhammad Khān, should succeed. This will was set aside, and the claims of his daughter Shāh Jahān Begam were recognized, Faujdār Muhammad Khān, maternal uncle of Sikandar Begam, being appointed regent. In 1847 he resigned owing to the difficulties of his position, and Sikandar Begam became regent. She was an admirable administrator and effected many salutary reforms,

including the abolition of the farming of revenues and trade monopolies, the reorganization of the police and mints, and the liquidation of debt. In 1855 her daughter Shāh Jahān married Bakhshī Bākī Muhammad Khān. As he did not belong to the ruling house his status was that of Nawāb-Consort, Shāh Jahān being recognized as chief of the State, and Sikandar Begam continuing to act as regent till Shāh Jahān was of age. To this arrangement Sikandar Begam objected, on the ground that she was a chief in her own right as much as her daughter, who should not have been recognized as ruler during her life. A compromise was effected by Shāh Jahān, who voluntarily resigned all claim to rule during her mother's lifetime. Sikandar Begam was a woman of strong character, and during the disturbances of 1857 rendered signal service to the British Government. Even in the darkest hours of misfortune she never swerved for a moment from her loyalty. This was recognized by the grant in 1860 of the district of BERASIĀ, originally a part of Bhopāl State, which had been confiscated from the Dhār Darbār, and the award of the G.C.S.I. in 1861. In 1862 a *sanad* was granted permitting succession, on failure of natural heirs, in accordance with Muhammadan law. Sikandar Begam died in 1868, and Shāh Jahān was formally installed as the ruling chief, her daughter and only child Sultān Jahān being recognized as her heir. Bakhshī Bākī Muhammad Khān had died in 1867; and in 1871 the Begam married Maulvi Siddīk Hasan, who received the honorary title of Nawāb. Shāh Jahān, like her mother, was a woman of great administrative ability. She came out of *parda* after the death of her first husband, but retired again on her second marriage. In 1880 she agreed to defray the cost of the railway from Hoshangābād to Bhopāl, and in 1881 to abolish all transit duties on salt. In 1891 land for the Bhopāl-Ujjain line was ceded, and a contribution made towards its construction. After her second marriage dissensions arose between Shāh Jahān and her daughter, fomented by the Nawāb. By 1884 a regular *impasse* had been reached, and the Government of India was obliged to intervene and deprive the Nawāb of all his honours, titles, and salute. He died of dropsy in 1890. The State was thenceforward managed by the Begam herself, assisted by a minister. Shāh Jahān died in 1901, and was succeeded by Sultān Jahān Begam, the present ruler, who personally directs the administration of her State, assisted by Nawāb Muhammad Nasīr-ullah Khān, her eldest son. Her two other sons are Sāhibzāda Ubaid-ullah

Khān, who commands the Imperial Service Lancers, and Hamīd-ullah Khān. The titles of the ruling chief are Her Highness and Nawāb Begam, and she receives a salute of 19 guns (21 within Bhopāl territory). The present Begam received the G.C.I.E. in 1904.

The principal objects of archaeological importance in Bhopāl are the great *stūpa* at SĀNCHĪ erected in the third century B.C., with its magnificent monolithic railing and finely carved gateways, and the fine old temple and dam at BHOJPUR. Numerous forts are scattered throughout the State, those at Raisen, Ginnurgarh (see NIZĀMAT-I-JANŪB), Siwāns, and Chaukīgarh being of some interest. Besides these places remains of lesser importance are numerous. A colossal figure, which appears to have been once surrounded by a temple, is still standing at Mahilpur (23° 16′ N. and 78° 6′ E.). The carving is fine, and the Kaimur sandstone from which it was cut must have been brought from some distance. At Samasgarh (23° 8′ N. and 77° 23′ E.), 10 miles from Bhopāl, is a small temple in a more or less ruined state, which must have been almost a replica of the square shrine at Bhojpur. Three images, one colossal, are still standing, and the fragments of a very fine ceiling and richly carved lintel lie close by. Narwar (23° 19′ N. and 78° 0′ E.) is practically built from the remains of temples, brought, it is said, from Sācher, 4 miles north-north-west, which was destroyed about 200 years ago. Jāmgarh (23° 6′ N. and 78° 20′ E.) contains a deserted twelfth-century temple in a fair state of preservation. Archaeology.

Of modern buildings there are none of great note. The palaces are irregular piles, built from time to time by different rulers without any special attention to architectural beauty or fitness. Architecture.

The Jāma Masjid of Kudsia Begam is constructed in modern Muhammadam style, and derives its beauty entirely from the fine coloured stone of which it is built.

It was the desire of Shāh Jahān Begam that Bhopāl should possess one mosque of surpassing grandeur. She, therefore, commenced the great Tāj-ul-Masājid, which is modelled generally on the plan of the great mosque at Delhi. If it is ever completed, it will be the dominating feature of the city, visible from all sides. The main hall with its interarching roof, broad façade, and great courtyard presents an imposing appearance, but the foundations unfortunately are said to be too weak to admit of the erection of all three domes.

The population at the last three enumerations was: (1881) 952,486, (1891) 954,901, and (1901) 665,961, giving a density The people.

of 96 persons per square mile. During the last decade, the population decreased by no less than 30 per cent. This diminution was undoubtedly caused by the famines of 1896–7 and 1899–1900, of which the effects are even now only too patent, in the numerous ruined houses to be seen in every village. The State contains five towns: BHOPĀL CITY (population, 77,023), the capital; SEHORE (16,864, including the military station); ASHTA (5,534), ICHHĀWAR (4,352), and BERASIĀ (4,276). Except the city, Sehore, and Ashta, the population has in each case fallen since 1891 to below 5,000. The villages, of which there are 3,073, belong mainly to the class with a population of under 500 persons, the average village containing 180.

The following table gives the chief statistics of population and revenue by *nizāmats* (districts):—

District.	Area in square miles.	Number of Towns.	Number of Villages.	Population (1901).	Population per square mile.	Number of persons able to read and write.	Land revenue and cesses of *khālsa* (1902–3).
							Rs.
Nizāmat-i-Shimāl	1,417	2	842	204,445	144	Details not available.	3,57,000
Nizāmat-i-Mashrik	1,691	...	811	131,370	78		3,75,000
Nizāmat-i-Janūb	2,191	...	798	198,104	91		8,11,000
Nizāmat-i-Maghrib	1,603	3	622	132,042	82		4,65,000
Total	6,902	5	3,073	665,961	96	29,483	20,08,000

Classified by religion, Hindus number 483,611, or 73 per cent.; Animists, 91,441, or 14 per cent. (chiefly Gonds); Musalmāns, 83,988, or 13 per cent.; and Jains, 6,397. In Bhopāl city the Muhammadan element largely predominates. The languages prevalent in the State are Western Hindī, Mālwī, and Urdū, 43 per cent. of those speaking the last language residing in the city.

Castes and occupations.

The chief castes and tribes are: among Hindus, Chamārs (leather-workers and labourers), 53,783; Thākurs, Chhatris, and Rājputs, 43,711; Brāhmans, 29,076; Lodhīs (cultivators), 26,534; Balais (village servants and labourers), 24,165; Khātīs (cultivators), 19,839; Kāchhīs (cultivators, gardeners, and vegetable growers), 18,882; Ahīrs (cowherds) and Kurmīs (cultivators), 14,000 each. Among Musalmāns, Pathāns (21,863) and Shaikhs (26,876), and among the animistic tribes, Gonds (31,809), Kirārs (22,106), and Mīnās (15,065), are the most numerous. The fall in the number of Gonds returned since 1881 indicates the growing reluctance of the

members of that tribe to acknowledge their connexion with it. As many as 43 per cent. of the population are supported by agriculture, 14 per cent. by general labour, and 2 per cent. by personal service. Brāhmans and Rājputs are the principal landholders, and Lodhīs, Khātīs, Kāchhīs, and Kurmīs are the principal cultivators.

Christian missions.

There were 210 Christians in 1901 in the State, of whom 189 resided in Bhopāl city. A branch of the Friends Mission of Sehore is located at Bhopāl.

General agricultural conditions.

The crops in Bhopāl depend almost entirely on the rainfall, irrigation being but little resorted to. The most fertile soil in the State is found in the Nizāmat-i-Maghrib, or western district, round Ashta. The soil is classed locally on two systems, either by its colour and consistency or by its position. The two principal classes are known as *kālā mati* or 'black soil,' of which there are several varieties, and *bhanwar*. The former is the well-known black cotton soil, and is used chiefly for growing wheat, *masūr*, and gram. *Bhanwar* is a grey soil of light sandy nature, not so retentive of moisture as the other, and chiefly produces *jowār* and maize, or, if irrigable, sugar-cane. Either soil is capable of bearing both autumn (*kharīf*) and spring (*rabi*) crops. Other lighter soils are chiefly devoted to the cultivation of *jowār*, maize, *kutkī*, *ramelī*, *til*, and the less important crops generally.

Chief agricultural statistics and principal crops.

The chief statistics of cultivation in 1902–3 are given below, in square miles:—

Districts.	Total.	Cultivated.	Irrigated.	Cultivable waste.
Nizāmat-i-Shimāl .	1,417	330	15	462
Nizāmat-i-Mashrik .	1,691	430	2	503
Nizāmat-i-Janūb .	2,191	625	1	477
Nizāmat-i-Maghrib .	1,603	348	25	525
Total	6,902	1,733	43	1,967

The system of cultivation is the same as that followed elsewhere in Central India. The chief *kharīf* crops are *jowār*, maize, *urd*, *tūar*, *mūng*, *kodon*, and *bājra*, with supernumerary crops of *ramelī*, *cotton*, and *til*. In the *rabi* wheat, gram, and barley, with poppy, linseed, and sugar-cane, are grown. The staple food-grains for the common people are maize in the rainy season, and *jowār* and *bājra* at other times. The rich use wheat and rice, and the jungle tribes *kodon* and *kutkī* (*Panicum miliare*). The usual spices and vegetables are grown in gardens.

The average area cultivated annually was 2,751 square miles between 1881 and 1890, and 2,009 during the next decade. In 1901 the area decreased to 1,737 square miles. The large contraction is in part due to bad years, but mainly to the greatly reduced population, which has resulted in the abandonment of fields lying far from villages. In 1902–3 wheat occupied 671 square miles, or 39 per cent.; *jowār*, 302 square miles, or 18 per cent.; *gram*, 230 square miles, maize 32, poppy 25, and cotton 66. Attempts have been made to introduce new varieties of seed, but without success. Advances or loans are freely given to cultivators, and suspensions are made in bad years. In 1894 7 lakhs were suspended, and in 1900 8 lakhs.

Irrigation. Irrigation and manuring are usually practised only in fields close to villages or towns, and then only in the case of crops of importance, such as poppy and sugar-cane or vegetables. Water is supplied from wells worked by water-lifts.

Cattle. There are no special breeds of cattle in the State, though the grass supply is ample and large herds are kept by the villagers.

Fairs. The principal fairs are those at Sehore, held in the month of Baisākh (April); the Kalu-bhān fair in the Udaipura *tahsīl* in Paus or Māgh (January or February); and the Jhagoria fair in the Bilkīsganj *tahsīl* in Chaitra (March).

Wages. Generally speaking, wages throughout the State have risen of late years, the rates having increased with the diminution of the supply of labour. Wages for agricultural operations are still paid in kind in the districts. For reaping *jowār* or maize, 2 seers of the grain are given per diem; in the case of wheat, one *gawā* or bundle is given out of 20 *gawās* made up, a *gawā* weighing about 2½ seers. When the price of grain is low, more bundles are given. Labour required in the cultivation of poppy is usually paid in cash, from 2 to 2½ annas, and of late years even 3 or 4 annas, being given per diem for the *chirai* or incising operation. The crop is so valuable, and it is so essential that the different processes should be done exactly at the proper moment, that high rates have to be paid by the owners of poppy fields. Wages for skilled labour are considerably higher in the city than in the districts, blacksmiths receiving 4 annas a day in the former and 2 annas in the latter.

Prices. The prices of grain have also risen considerably in the vicinity of metalled roads or railways and in large places such as Bhopāl city. Thus, when wheat sells in the city at 15 seers to the rupee, the price at Siwāns, 64 miles from Bhopāl and off the road, is 22 seers; gram sells in Bhopāl city at 18 and at

Deori at 26 seers; *jowār* in the city at 27 and at Bilkīsganj at 35 seers; and maize in the city at 27 and in Barelī at 32 seers.

Material condition of the people.

The standard of luxury is rising among the better-educated classes, and is to a certain extent permeating even the agricultural community. Many now possess holiday garments who formerly never even desired to have them. The mercantile classes have benefited most, and the class which serves as clerks least. The latter are almost always heavily indebted, being obliged to maintain an appearance beyond their means, while living in a style considerably above that in which their forefathers lived.

Forests.

The forests, which cover 1,714 square miles, are divided into three classes: 'reserved,' protected, and village-protected. The 'reserved' forests are closed to the cutting of timber. In the protected area the removal of certain trees is prohibited: namely, teak, *sāj* (*Terminalia tomentosa*), *tendū* (*Diospyros tomentosa*), *shīsham* (*Dalbergia Sissoo*), *bīja* (*Pterocarpus Marsupium*), *sandal* (*Santalum album*), and *koha* (*Terminalia Arjuna*), on account of their timber; and mango (*Mangifera indica*), *achār* (*Buchanania latifolia*), *mahuā* (*Bassia latifolia*), *khirnī* (*Mimusops hexandra*), and the date-palm (*Phoenix sylvestris*), on account of their fruit.

There are two forest officers, with an establishment for watch and ward, consisting of a *daroga* or overseer with a patrol, and the *rawāna nigār* or collector of dues. The inhabitants of villages on the forest border are allowed to have wood free, on the understanding that they protect the forest and report acts committed against forest rules. In other places villagers are allowed to cut wood free to a value of 5 per cent. of their assessed revenue. Firing grass in the neighbourhood of a forest is a criminal offence. The forest work is done by the Gonds, Kols, Korkūs, Dhānuks, and other jungle tribes, who receive Rs. 3 to 4 a month for their services. An income of Rs. 7,800 per annum is derived from the sale of forest produce; the expenditure is Rs. 10,600.

Minerals.

The chief mineral products are the magnificent sandstones met with in many places, which have been extensively used in construction from the building of the Sānchī *stūpa* (25 B.C.), up to the present day. At Ginnurgarh lime is worked to a small extent by the State Public Works department, but it is ordinarily obtained from the *kankar* or nodular limestone of the Narbadā valley. Ironstone is also found in some parts, and the metal is still worked. Jāmar village (23° 18′ N. and 78° 12′ E.) has long been famous, and the iron made here is

even now preferred to that from Europe for some purposes. The stone used is a rich hematite, which is smelted with charcoal. The industry has, however, declined since the famine of 1899–1900. Till then Rs. 2,000 a year used to be advanced by Bhopāl traders to the workmen, and the State levied a duty of Rs. 4 per furnace and one anna per maund of iron produced.

Arts and manufactures.

The jewellery of Bhopāl and the cloth of Sehore and Ashta have always had a high reputation. The usual coarse country cloth, blankets, and *darīs* or cotton rugs are made in the city and large towns. A combined ginning factory, saw-mill, grass-press, and flour-mill is worked by the State at Bhopāl, employing about 200 hands, paid at the rate of Rs. 4 to Rs. 7 a month.

Commerce and trade.

Trade, especially that of the city, has increased enormously since the opening of the Indian Midland and Bhopāl-Ujjain Railways. The metalled feeder-roads constructed in the last twenty years have also increased the export trade from the districts. The chief articles exported are grain, *til* seed, poppy seed, opium, and cotton to Bombay, lac and gum to Mirzāpur, and hides and horns to Cawnpore. The chief imports are salt from Pachbhadra in Rājputāna, sugar, European hardware, English boots and shoes, and kerosene oil. A certain amount of fine cloth is imported from CHANDERĪ in Gwalior. White metal utensils are brought from Bombay, Morādābād, and Bhīlwāra in Rājputāna. Bhopāl city, Sehore, Dīp, Barkhera, and Dīwānganj are the principal markets. A bulk oil dépôt has been established by a European firm at Bhopāl. The chief trade routes are the two railways and the metalled road from Bhopāl to Dewās and Indore via Ashta.

Means of communication. Railways.

The principal means of communication are the Great Indian Peninsula Railway, of which the main line between Bombay and Agra passes through Bhopāl city, and the Bhopāl-Ujjain Railway connecting Bhopāl with the Rājputāna-Mālwā Railway running to Indore and Ajmer. The State contributed 50 lakhs towards the construction of the Itārsi-Bhopāl section of the Great Indian Peninsula, which is known as the Bhopāl State Railway. It is managed by the company, the State receiving dividends on the capital supplied. A similar arrangement has been made regarding the Bhopāl-Ujjain line.

Roads.

The chief metalled roads are the Bhopāl-Sehore and Ashta road (47 miles), passing on to Dewās and Indore, and the feeder-roads from Bhopāl to Siampur and Hingonī (26 miles), where there is an inspection bungalow, to Narsinghgarh (17 miles), and the Bhopāl-Hoshangābād road (45 miles), now

little used on account of the railway. Other feeder-roads lead from Salāmatpur station to Raisen ($11\frac{1}{2}$ miles), from Bhopāl to Islāmnagar (5 miles), and on to Berasiā (21 miles), besides those immediately round the city. Altogether 173 miles of metalled roads are maintained, exclusive of those round the city. The value of improved communications was immediately apparent in the famine of 1899–1900, grain pouring in and removing all danger of actual starvation.

Post and telegraphs. A postal system was first introduced in 1862, but no charge was made for the carriage of letters till 1869, when the system was modified and that in British India was started, stamps and subsequently postcards being sold. Four local issues of stamps have been made, but all are now obsolete. In 1901, 47,680 private letters, 951 newspapers, 513 packets, 165 parcels, and 7,268 value-payable parcels were carried. The revenue amounted to Rs. 1,900 and the expenditure to Rs. 13,000. The loss is accounted for by the free carriage of all service correspondence, amounting to 600,000 letters and packages of all sorts. The length of postal lines covered by the system in 1862 was 108 miles, and in 1901 had risen to 619 miles. There are combined post and telegraph offices at Bhopāl and Sehore, and telegraph offices at all railway stations.

Famine. Crop failures in Bhopāl have ordinarily been due to excessive rainfall in the eastern and southern districts, a fact which may possibly be accounted for by the large extent of forest in those regions. In 1899–1900, however, the great drought which attacked all Mālwā affected this region also, and caused a very serious diminution of the population, from which the country has not yet recovered. In every village many houses are to be seen roofless and in a state of decay. In 1905 great damage was wrought to spring crops, especially poppy and gram, by hail and frost. This produced some distress and much pecuniary loss to the State and the individual cultivator, but did not cause famine, as the autumn crops were excellent.

Administration. For administrative purposes the State is divided into four[1] districts (*nizāmats*): the NIZĀMAT-I-SHIMĀL, or northern district; NIZĀMAT-I-JANŪB, or southern; NIZĀMAT-I-MASHRIK, or eastern; and the NIZĀMAT-I-MAGHRIB, or western district, which are subdivided into *tahsils*. There is also a special district for the city, called the *Sihkrohi*, or six miles radius.

Bhopāl being a first-class State, the chief has full powers in all administrative matters, both judicial and general, including the power to pass sentence of death. Two ministers assist in

[1] Since this account was written the *nizāmats* have been reduced to three.

the administration: the *Muīn-ul-Muhām*, who is in charge of revenue affairs; and the *Nasīr-ul-Muhām*, who has charge of police and judicial matters. There are also three councils: the *Ijlās-i-Kāmil*, of four members, which advises the chief and inquires into matters specially referred to it; the *Kamiti-i-Māl*, of eight members, which frames rules for financial matters; and the *Kamiti-i-Faujdāri*, which deals with legislative work. The other important branches of administration are: the *Deorhī-i-Khās*, or chief's private offices; the office of the State *Mufti*; the *Kāzī*, who announces *fatwas* or rulings according to the Korān; the *Majlis-i-Ulama*, consisting of four members, which decides in cases of difference of opinion between the *Kāzī* and the *Mufti*; the *Muntazim*, or inspector-general of police; the Public Works department; the Forest department; the *Vakīl-i-Riāsat*, through whom pass all communications between the chief and the Political Agent; the *Daftar-i-Nāzir*, or office of accountant-general; the *Khazāna*, or treasury; the *Bakhshigiri-hisāb*, or paymaster's office; and the *Bakhshigiri-Fauj*, or office of the commander-in-chief.

Civil and criminal justice.

The first attempt to introduce a proper system into the judicial work of the State was made by Sikandar Begam. In 1884 her system was revised and regular courts were constituted on the British model. The lowest courts are those of the *tahsīldārs*, who are magistrates of the first or second class, appeals from them lying to the *Nāzims* in charge of *Nizāmats*, and from them to the court of the *Sadr-us-Sadūr* and *Nasīr-ul-Muhām* at Bhopāl, and finally to the chief through the council. The city forms a unit, in which the jurisdiction is separate from that of the districts. The total cost of the judicial staff is Rs. 70,000 per annum. All matters of a religious nature and civil cases requiring the issue of a *fatwa*, or opinion on a point of Muhammadan law, are referred to the State *Kāzī*, from him to the *Mufti*, and in case of a difference of opinion between the *Kāzī* and *Mufti* are finally disposed of by the *Majlis-i-Ulama*.

Finance.

Up to the year 1818 the financial resources of the State were of a highly unstable character, depending entirely on the power of the ruler of the day to repel the inroads of Marāthā and Pindāri raiders. At Hayāt Muhammad's accession in 1777 the revenue was about 20 lakhs of rupees; and it was customary to devote one quarter to the personal expenses of the Nawāb, who was held to have no interest or concern with State revenues over and above this assignment, other revenues being under the control of the minister for general

administrative purposes. In 1800 the revenues fell as low as Rs. 50,000. By 1818, as a result of the energetic rule of Wazīr Muhammad and his son Nazar, and the alliance with the British Government, the income rose to 9 lakhs. Sikandar Begam divided the country into three regular districts for land revenue purposes, and in 1872 Shāh Jahān Begam effected a regular settlement for a term of twenty years and redistributed the State into four districts. The total normal revenue of the State is 25 lakhs, the principal sources being land (20·1 lakhs), customs (3·1 lakhs), tribute (1·6 lakhs), excise (Rs. 40,000), and stamps (Rs. 31,000). The chief items of expenditure are: general administration (4 lakhs), chief's establishment (3 lakhs), police (1·6 lakhs), Bhopāl Infantry (2 lakhs), Imperial Service Lancers (2 lakhs), State army (3·4 lakhs). The income of alienated lands is 5·6 lakhs. Since 1897 the British rupee has been the only legal tender.

Land revenue.

Until 1832 the revenue was collected after an appraisement of the standing crops, and leases were granted for the year only. Since that date, however, the rates have been settled for terms of years. During the time of Sikandar Begam the farming of the revenue was abolished. It is now collected through farmers (*mustājirs*), but the rates are fixed by the State Revenue department. The ordinary rates for irrigated land of good quality are Rs. 17 to Rs. 9 per acre, and for irrigated land of poorer classes Rs. 3 to Rs. 2. Unirrigated land pays from Rs. 4 to R. 1 per acre for *kālā mati*, Rs. 4 to 13 annas for *bhanwar*, and R. 1 to 3 annas for the poorest soils. When poppy or sugar-cane is grown, the rates vary from Rs. 17 to Rs. 11 per acre, and for cotton from Rs. 5 to R. 1. Some highly fertile land immediately round the city, called *nau bahār*, where special facilities exist for manuring and watering, is let for Rs. 32 per acre and produces poppy and garden crops.

Revenue is collected by the State in cash, but cultivators occasionally pay the farmers in kind. In 1837 the first settlement was made, for three years, the demand being 10 lakhs. Revisions were made from time to time, and the revenue fixed in 1855 for fifteen years amounted to 20 lakhs. The last settlement was made in 1903, for five years, with a demand of 20·8 lakhs, which gives the moderate incidence of Rs. 1–13–4 per acre of cultivated land, and 7 annas per acre on the total area of the State. The farmers receive a commission of 10 per cent. on the revenue collected, and are unable to alter the assessed rates, but have power to eject a tenant who refuses to pay. The revenue is collected in four instalments.

Miscellaneous revenue. Opium.

An important source of miscellaneous revenue is opium. A duty of Rs. 2 was levied on each maund of *chīk* or crude opium till 1904, when it was raised to Rs. 6. A further duty of Rs. 12 (Rs. 16 since 1904) is levied by the State on each chest (140 lb.) of manufactured opium taken to the Government scales. From 1881 to 1890 this duty averaged about Rs. 19,000 per annum. During the next decade the average income was Rs. 16,000. In 1901 only 613½ chests passed the scales, while 5 maunds were sold retail, the duty being Rs. 7,000. All opium grown for export is sent to the Government scales in the city. The fall in the out-turn is due to a series of deficient rains, and the decrease in the village population, which have made it impossible to cultivate a crop requiring so much irrigation and attention.

Excise.

Excise is levied on country liquor and drugs. The country liquor, made from the flowers of the *mahuā* tree (*Bassia latifolia*), is all distilled at the central godown in Bhopāl city, whence it is issued to the holders of contracts for its sale. The yearly revenue from liquor averages about Rs. 31,000, and from drugs Rs. 9,000, giving an incidence of about one anna per head of population. In 1901, 27,553 gallons were made, bringing in Rs. 43,400 duty; and in 1903, 22,044 gallons, bringing in Rs. 35,808. The use of European liquors is becoming very common among the wealthy inhabitants of the city, but is quite unknown to the villager. A duty was formerly levied on salt passing into the State; but this was abandoned in 1881, the British Government paying Rs. 10,000 yearly as compensation in lieu of it.

Public works.

The Public Works department is divided into five sections. The first is under the State Engineer (a European), and is concerned with all roads (except those of the city), water-works, bridges, staging bungalows, and 'major' district works generally. The second section is under the *Muhtamim-i-tāmīrāt*, and is concerned with palaces, barracks, and public offices. The third section, under another official, deals with 'minor' works in the districts. The fourth is under the Municipal Engineer, and deals with works in the city. The last section is concerned only with the *Deorhī-i-khās*, or private residences of the chief. The department has done much excellent work. Among the principal constructions during the last ten years are the water-works which supply the whole city and its suburbs (costing 18 lakhs), the large tent and furniture storehouse in Jahāngīrābād (2·3 lakhs), the Lansdowne Hospital for Women (Rs. 28,000), the Imperial Service Cavalry Lines

(5 lakhs), the new Central jail (1·5 lakhs), and metalled roads (18 lakhs).

Army.

A regiment of Imperial Service cavalry, consisting of three squadrons of 400 of all ranks, is maintained. It is called the Victoria Lancers, and is commanded by Colonel Sāhibzāda Ubaid-ullah Khān, second son of the present ruler. The regiment is composed of five troops of Muhammadans and one of Sikhs, and costs 2 lakhs a year. The State troops are divided into two classes, regular and irregular. The former act as a personal guard to the chief, and are equipped more or less like native cavalry regiments. They number 190 of all ranks. A regiment of regular infantry, 536 strong, provides palace guards. The irregulars, who consist of 396 cavalry and 500 foot, are equipped in native style, and act as orderlies, and assist the police and district officials. Besides these, 122 artillerymen, with 24 guns and 50 horses, are also maintained. The total strength of the State army is 1,744 men, and its annual cost about 3·4 lakhs.

Police and jails.

A regular police force was started in 1857, and now consists of 1,700 of all ranks, giving one policeman to every 4 square miles and to every 333 persons. Constables are paid Rs. 5 to Rs. 6 a month. They carry muzzle-loading rifles in the country and truncheons in the city. A mounted police force is drawn from the *intizāmia* (irregular) cavalry. The registration of finger-prints of convicted criminals has been commenced. The rural police (*chaukīdārs*) perform the duties of watch and ward in the villages. They also present a weekly report to the nearest police station in their district, making special reports of suspicious deaths, murders, cases of plague, cholera, or small-pox; and they assist the regular police in detecting crime.

A Central jail has been built in Bhopāl city, and there are four subordinate district jails in the *nizāmats*. The total number of prisoners in 1902–3 was 722. The annual expenditure is about Rs. 30,000.

Education.

A regular system of education was set on foot by Sikandar Begam in 1860. Shāh Jahān Begam, in order to increase the numbers attending schools, forbade the employment in any State department of persons who had not obtained an educational certificate. The number of schools has risen from 93 in 1881 to 253 in 1902–3, the number of pupils in the latter year being 29,232, of whom 295 were girls. The chief institution is the Sulaimānia High School at Bhopāl city. A special school is maintained in which the State Medical Officer trains students in the practice of medicine, on European

methods. It usually contains about 30 students. A girls' school was started in 1891 where sewing and embroidery are taught, but an attempt to teach English met with no support. No fees whatever are levied for education in the State. The annual expenditure is about Rs. 47,000. In 1901, 4·5 per cent. of the people (7·9 males and 0·9 females) were able to read and write.

A State Gazette called the *Jarīda-i-Bhopāl* is published, which is purely official in character.

Hospitals and dispensaries. The Medical department was organized by Sikandar Begam in 1854, and a qualified Medical Officer was appointed. In 1902–3 there were two hospitals and six dispensaries, costing Rs. 16,000, with a daily average attendance of 486 patients. The Lady Lansdowne Hospital, which was opened in 1891, provides attendance for *parda* women, and a midwifery school is attached to this institution. A leper asylum was opened at Sehore in 1891. Medical treatment after the native system was provided in 1902–3 at 32 institutions, with a daily attendance of 1,380 patients, at a cost of Rs. 19,000.

Vaccination. Vaccination is growing in popularity, and the total number of persons vaccinated in 1902–3 was 25,048, giving a proportion of 38 per 1,000 of population.

Surveys. There have been three surveys of the State. Nawāb Sikandar Begam first undertook a survey for revenue purposes, land under cultivation being measured by the Mughal chain. Shāh Jahān Begam instituted a plane-table survey, and in 1872 the State was surveyed trigonometrically by the Survey of India Department. A regular revenue survey is now in progress.

Nizāmat-i-Shimāl.—Northern district of the Bhopāl State, Central India, lying between 23° 4′ and 23° 52′ N. and 77° 1′ and 77° 49′ E., with an area of 1,417 square miles. The whole district lies in MĀLWĀ, and is watered by the Pārbati, which flows along its western border, and by numerous affluents of that stream and of the Betwā.

Special interest attaches to part of this district as the nucleus from which Bhopāl State was developed. About 1709 Dost Muhammad Khān obtained the Berasiā *pargana* from Bahādur Shāh, and on this foundation he and his successors gradually built up the State. In Akbar's time it had formed part of the Raisen *sarkār* of the *Sūbah* of Mālwā. In the end of the eighteenth century the Berasiā *pargana* was seized by the Marāthā chief of Dhār, and for some time between 1821 and 1835 it was under British management. After the rebellion of 1857 it was confiscated, and in 1860 was assigned to the Bhopāl State as a reward for services rendered in the Mutiny.

The population in 1901 was 204,445, of whom Hindus numbered 140,047, or 69 per cent., and Musalmāns 52,868, or 26 per cent. The *nizāmat* contains two towns, BHOPĀL CITY (population, 77,023) and BERASIĀ (4,276), the head-quarters; and 842 villages. It is divided for administrative purposes into six *tahsīls*, each under a *tahsīldār*, with head-quarters at Berasiā, Islāmnagar, Devipura, Dīwānganj, Durāhā, and Nāzīrābād, the whole being in charge of a *Nāzim* whose head-quarters are at Berasiā. The total revenue is 3·6 lakhs. At Islāmnagar stands a fort built by Dost Muhammad in 1716, which was his principal stronghold; it was afterwards (1736) greatly strengthened and beautified by Baiji Rām, minister to Nawāb Faiz Muhammad. Sindhia held Islāmnagar fort from 1806 to 1817, when it was restored to Bhopāl by treaty. At SĀNCHĪ and in its neighbourhood are numerous archaeological remains of great antiquity. The district is traversed by the metalled road from Sehore to Narsinghgarh.

Nizāmat-i-Mashrik.—Eastern district of the Bhopāl State, Central India, lying between 23° 1′ and 24° 42′ N. and 77° 41′ and 78° 51′ E., with an area of 1,691 square miles. It is bounded on the north by the Saugor District of the Central Provinces and the States of Gwalior and Nawāb-Bāsoda; on the south by portions of Bhopāl and the Narbadā river, which separates it from the Central Provinces; on the east by the Saugor and Narsinghpur Districts of the Central Provinces; and on the west by Gwalior and portions of Bhopāl. The district is somewhat cut up in its eastern section by outliers of the Vindhyas. It is watered by the Narbadā and numerous minor streams. The forests in this tract are of considerable commercial value.

The population in 1901 was 131,370, of whom Hindus numbered 94,953, or 72 per cent.; Animists, 25,923, or 19 per cent.; and Musalmāns, 8,800, or 7 per cent. The number of villages is 811, and the revenue is 3·7 lakhs. The district is in charge of a *Nāzim*, whose head-quarters are at RAISEN. It is divided for administrative purposes into ten *tahsīls*, each under a *tahsīldār*, with head-quarters at Raisen, Bamorī, Jaithārī, Dehgaon, Deori, Silvānī, Siwāns, Gairatganj, Garhī, and Piklon. The only metalled road is that from Raisen to Salāmatpur station on the Midland Section of the Great Indian Peninsula Railway.

Nizāmat-i-Janūb.—Southern district of the Bhopāl State, Central India, lying between 22° 34′ and 23° 17′ N. and 77° 10′ and 78° 41′ E., with an area of 2,191 square miles. The

district shares in the general conditions common to MĀLWĀ. It is watered by the Narbadā, Betwā, and numerous tributaries of these streams. The whole of this district belonged originally to the Gond chiefs of Garhā-Mandlā, their principal stronghold being Ginnurgarh, which stands on an isolated hill, 38 miles south of Bhopāl city, in 22° 49′ N. and 77° 36′ E. This fort passed into the hands of Dost Muhammad in the eighteenth century. In reward for services rendered to the Gond chief Newal Shāh, Dost Muhammad received a residence in the fort. At Newal Shāh's death he constituted himself manager on behalf of the chief's widows, and soon after filled the fort with his own adherents, though the widows were always treated with consideration. The fort was later on used by Wazīr Muhammad as a place of retreat when he was driven out of Bhopāl by his enemies. The remains of a large palace belonging to its original Gond owners, a mosque, and some other buildings are still standing. Two interesting Gond forts exist at Bārī and Chaukīgarh.

The population in 1901 was 198,104, of whom Hindus numbered 135,599, or 68 per cent.; Animists, 51,043, or 26 per cent.; and Musalmāns, 10,438, or 5 per cent. The district contains 798 villages, and is divided for administrative purposes into eight *tahsīls*, with head-quarters at Udaipura, Barelī, Bārī, Behronda, Chāndpura, Shāhganj, Kaliākherī, and Mardānpur, each under a *tahsīldār*, the whole district being in charge of a *Nāzim*, whose head-quarters are at KALIĀKHERĪ. The total revenue is 8·1 lakhs.

Nizāmat-i-Maghrib.—Western district of the Bhopāl State, Central India, lying between 22° 34′ and 23° 17′ N. and 76° 28′ and 77° 31′ E., with an area of 1,603 square miles. It is bounded on the north by Gwalior State, on the south by Indore State and the Narbāda river, on the east by portions of Bhopāl State, and on the west by Gwalior. The Narbadā and Pārbati rivers both flow through the district. It fell to Dost Muhammad Khān in 1716; about 1745 it was seized by the Peshwā, but in 1818 was restored to the Bhopāl State by the British Government.

The population in 1901 was 132,042, of whom Hindus numbered 113,042, or 86 per cent.; Musalmāns, 11,882, or 9 per cent.; and Animists, 5,226, or 4 per cent. The district contains three towns, SEHORE (population, 16,864), ASHTA, (5,534), the head-quarters, and ICHHĀWAR (4,352); and 622 villages. It is in charge of a *Nazīm*, and is divided for administrative purposes into seven *tahsīls*, with head-quarters at Ashta,

Ichhāwar, Bilkīsganj, Jāwar, Chhipāner, Sehore, and Siddīkganj, each under a *tahsīldār*. The revenue amounts to 4·7 lakhs. The district is traversed by three metalled roads—Ashta to Sehore, 28 miles; Dodai to Sehore, 42 miles; and Sehore town to the station on the Midland section of the Great Indian Peninsula Railway.

Ashta.—Head-quarters of the Nizāmat-i-Maghrib or western district of Bhopāl State, Central India, situated in 23° 1′ N. and 76° 46′ E., on the east bank of the Pārbati. Population (1901), 5,534. The site is traditionally said to be a very old one, but the present town was built in the fifteenth century. In Akbar's time it was the head-quarters of a *mahāl* in the Sārangpur *sarkār* of the *Sūbah* of Mālwā. The town is surrounded by a fortified wall, and contains a small fort built by Dost Muhammad Khān in 1716; both are now in a dilapidated condition. In 1745 Ashta was seized by the Marāthās, but was restored to Bhopāl under the treaty of 1817. A mosque built in 1602 stands in the town. In 1837 Nawāb Jahāngīr Muhammad Khān was besieged in Ashta by the forces of Kudsia Begam. The chief industries are weaving, dyeing, and printing of cotton cloth. A considerable trade in opium is carried on here; and the town contains a school, a dispensary, British and State post offices, and an inspection bungalow.

Berasiā (*Barasia*).—Head-quarters of the Nizāmat-i-Shimāl or northern district of the Bhopāl State, Central India, situated in 23° 38′ N. and 77° 27′ E., 24 miles by metalled road from Bhopāl city. Population (1901), 4,276. Under Akbar Berasiā was included in the *sarkār* of Raisen in the *Sūbah* of Mālwā. In 1709 Dost Muhammad Khān acquired the neighbouring country on lease, and by rapidly extending his dominions founded the Bhopāl State. In the eighteenth century the tract was seized by Jaswant Rao Ponwār of Dhār, and subsequently fell to Amīr Khān, who made it over in *jāgīr* to the famous Pindāri leader Karīm Khān. After the suppression of the Pindāris in 1817 it was restored to Dhār, but was confiscated in 1859, and in the following year was made over to Bhopāl as a reward for services rendered during the Mutiny. In the town stands a mosque built by Dost Muhammad in 1716, which contains the tomb of his father, Nūr Muhammad Khān. Besides the usual offices, a school, a dispensary, a British and a State post office are maintained here.

Bhojpur Village.—Village in the Bhopāl State, Central India, situated in 23° 6′ N. and 70° 38′ E., celebrated for the

remains of a magnificent temple and cyclopean dam. Population (1901), 237. The great Saivite temple is in plan a simple square, with an exterior dimension of 66 feet, and is devoid of the re-entrant angles usual in such buildings. Inside are four massive pillars, 40 feet high, supporting an incomplete but magnificent dome, covered with rich carving. The pillars, though very massive, have a tapering appearance, as they are made in three sections, the lowest, an octagon with facets of $2\frac{1}{2}$ feet, surmounted by a second octagon with facets of $2\frac{1}{8}$ feet, from which springs a 24-faced section. The doorway is richly carved above, but plain below, while two sculptured figures of unusual merit stand on either hand. On the other three sides of the building are balconies, each supported by massive brackets and four richly carved pillars. The temple was never completed, and the earthen ramp used to raise stones to the level of the dome is still standing. The *lingam* inside is of great size and unusual elegance, being $7\frac{1}{2}$ feet high and 17 feet 8 inches in circumference. It stands on a massive platform $21\frac{1}{2}$ feet square, made of three superimposed blocks of sandstone; and, in spite of its great size, the *lingam* and its pedestal are so well proportioned as to produce a general effect of solidity and lightness truly remarkable. The temple probably belongs to the twelfth or thirteenth century. Had it been completed, it would have had few rivals.

Close to this temple stands a Jain shrine containing three figures of Tīrthankars, one being a colossal statue of Mahāvira 20 feet high, and the other two of Pārasnāth. This temple is also rectangular in plan and was possibly erected at the same time; but, like the Hindu temple, it was left unfinished, and bears a similar ramp for raising stones.

West of Bhojpur once lay a vast lake, but nothing remains except the ruins of the magnificent old dams by which its waters were held up. The site was chosen with great skill, as a natural wall of hills enclosed the whole area except for two gaps, in width 100 yards and 500 yards respectively. These were closed by gigantic dams made of earth faced on both sides with enormous blocks of sandstone, many being 4 feet long by three feet broad and $2\frac{1}{2}$ feet thick, set without mortar. The smaller dam is 44 feet high and 300 feet thick at the base, the larger dam 24 feet high with a flat top 100 feet broad. These embankments held up an expanse of water of about 250 square miles, its southernmost point lying just south of KALIĀKHERĪ town, which stands in what was formerly the bed of the lake, and its northernmost point at Dumkhera village

near Bhopāl city. Tradition ascribes this great work to Rājā Bhoj of Dhār (1010–53), but it may possibly be of earlier date. The Betwā river being insufficient to fill the area enclosed, the great dam between the lakes at Bhopāl city was built, by which the stream of the Kaliāsot was turned from its natural course so as to feed this lake. Close to Bhojpur and east of the great dam is a waste weir, cut out of the solid rock of one of the lower hills.

The lake was destroyed by Hoshang Shāh of Mālwā (1405–34), who cut through the lesser dam, and thus, either intentionally or in a fit of destructive passion, added an enormous area of the highest fertility to his possessions. The Gonds have a tradition that it took an army of them three months to cut through the dam, and that the lake took three years to empty, while its bed was not habitable for thirty years afterwards. The climate of Mālwā is said to have been materially altered by the removal of this vast sheet of water.

[*Journal, Royal Asiatic Society, Bombay*, vol. viii (ii), p. 805; vol. xvi (ii), p. 739; *Indian Antiquary*, vol. xvii, p. 348.]

Bhopāl City (*Bhūpāl*).—Capital of the State of the same name in Central India, situated in 23° 16′ N. and 77° 25′ E., on a sandstone ridge, 1,652 feet above sea-level, and occupying together with its suburbs an area of 8 square miles. Bhopāl is the junction of the Midland section of the Great Indian Peninsula and Bhopāl-Ujjain Railways, 521 miles from Bombay.

It stands on the edge of a great lake, the Pukhta-Pul Talao ('lake of the bridge of stone'), with a still larger one, the Bara Talao ('great lake'), lying to the west. Few places can boast so picturesque a situation as Bhopāl city. From the borders of the great lakes to the summit of the ridge 500 feet above it, the town rises tier on tier, an irregular mass of houses, large and small, interspersed with gardens full of big and shady trees, while in the centre the tall dark-red minarets of the Jāma Masjid of Kudsia Begam, crowned with glittering golden spikes, tower above the city. Near the dam which separates the two lakes is a great pile of white palaces, from which a broad flight of steps leads, through a lofty gateway, to the water's edge, while upon the heights, to the west, stands Dost Muhammad's fort of Fatehgarh. Two lines of fortification embrace the city, the inner ring enclosing the old town, the *Shahr-i-khās* or 'city proper,' and the outer the more modern quarters and suburbs. The two great lakes which lie at the foot of the town are a notable feature. The larger is held up

by the dam which now separates the two lakes, built, it is said, by a minister of Rāja Bhoj of Dhār. The second dam which retains the lower lake was built about 1794 by Chhote Khān, when minister to Nawāb Hayāt Muhammad. The area of the great lake is $2\frac{1}{4}$ square miles, and that of the lower lake $\frac{1}{4}$ square mile. The two are connected by an aqueduct, admitting of the control of the flow and the regulation of the water-supply of the city, which is drawn from the lakes. Water is pumped up from the upper lake by an engine, and from the lower by a water-wheel worked from the overflow.

Tradition relates that the city stands on the site of an old town founded by Rājā Bhoj of Dhār (1010–53), who is credited with the erection of the old fort, near the quarter of the town still known as Bhojpura, and till lately used as a jail. A Rānī of Rājā Udayāditya Paramāra (1059–80), grandson of Bhoj, is said to have founded a temple known as the Sabha-mandala, which was completed in 1184, and occupied the site on which the Jāma Masjid of Kudsia Begam now stands. It appears, however, that no town of any size existed here, though possibly one was in contemplation or even commenced. This is easily accounted for by the declining power of the Paramāra chiefs of Dhār at the period. In 1728 Dost Muhammad built the Fatehgarh fort, and connected it with the old fort of Rājā Bhoj by a wall, which he carried on till it enclosed a site large enough for the city; the area so enclosed is that still known as the *Shahr-i-khās*, or 'city proper.'

In Nawāb Yār Muhammad's time the capital was situated at Islāmnagar (23° 22′ N., and 77° 25′ E.); but Faiz Muhammad returned to Bhopāl, which has since been the chief town. In 1812–3, during the attacks by the Nāgpur and Gwalior forces, the whole town outside the great wall was laid in ruins, and it was not till Nazar Muhammad's rule in the nineteenth century that it commenced to recover. Times were, however, still unsettled, and the houses erected even then were poor structures with thatched roofs. Up to the end of Kudsia Begam's rule, indeed, the population consisted mainly of Afghān adventurers seeking military service, who had no intention of settling down. Nawāb Jahāngīr, however, tried to induce people to settle permanently and build good houses. As a preliminary step he himself removed the troops, a somewhat disturbing element, out of the city limits to Jahāngīrābād on the south side of the lake. Sikandar Begam on her succession, with the characteristic energy which distinguished her rule in every branch, at once set to work to improve the

city by making proper roads and lighting them with lamps. Shāh Jahān Begam added many buildings, of which the Tāj Mahal and Bārā Mahal palaces, the great Tāj-ul-Masājid mosque as yet incomplete, the Lāl Kothī, the new Central or Prince of Wales's Hospital, the Lady Lansdowne Hospital for Women, and the new jail are the most important. Many buildings are being added by the present chief, who is founding the new suburb of Ahmadābād some distance west of the city.

There are no buildings of antiquarian interest and few of architectural merit in the city. Many of the streets, however, are by no means devoid of beauty, the irregularity of the houses which form them, the sudden turns, and the great gateways which pierce the walls of bigger dwellings adding much to the picturesqueness. Of individual buildings, the great unfinished mosque of Shāh Jahān Begam is the only one with any pretensions to architectural merit, though the Jāma Masjid of Kudsia Begam, built of a fine purple-red sandstone, and the Moti Masjid are not unpleasing. The palaces, an irregular pile of buildings added to by each successive ruler and constructed without any definite plan, have little to recommend them. The influence of European architecture is noticeable everywhere, and markedly so in the buildings now under construction.

The Fatehgarh fort, built in the usual style, can never have been a very formidable stronghold as regards either its position or structure. It now contains a State granary, an arsenal of old arms, and nine old guns on the ramparts. A finely illuminated copy of the Korān, 5 feet 2½ inches long, is also kept here.

Since the opening of the Great Indian Peninsula Railway line in 1885, and the Bhopāl-Ujjain branch in 1895, the trade of the city has expanded rapidly and with it the population, which has been: (1881) 55,402, (1891) 70,338, and (1901) 77,023. Hindus number 33,052, or 43 per cent.; Musalmāns, 41,888, or 54 per cent.; and Jains, 1,327.

The principal articles exported are grain, cotton, poppy seeds, *til*, opium, *ghī*, hides, and horns; the imports are salt, sugar, hardware, and piece-goods. The chief industries are weaving and printing of cotton cloth, the making of jewellery, and the preparation of *gutkā*, a mixture of saffron, lime, and other ingredients eaten with betel-leaf, of which the Bhopāl variety is famous all over India. A combined ginning factory, saw-mill, grass-press, and flour-mill is worked by the State, and a bulk oil dépôt has been established here by a European firm.

The city is managed by a municipality, which was constituted

in 1903. The members of the committee are nominated by the State and number 39, of whom 5 are officials appointed *ex officio*, including the State engineer and Medical officer; of the rest, 11 are selected from among officials, and 23 from non-officials. The municipal income is Rs. 50,000 a year, allotted from State revenues. The conservancy, lighting, and maintenance of roads, demolition of dangerous buildings, and control of cemeteries are the most important functions of the committee. There is a police force of 416 men under a special officer. Bhopāl contains a school for the sons of State Sardārs under a European principal, and three other State schools with about 600 pupils, besides numerous private institutions. Special schools for instruction in medicine and midwifery are attached to the Prince of Wales's and Lady Lansdowne Hospitals; there are also two girls' schools, and an industrial school for females. Seven hospitals and dispensaries are maintained in the city, besides three institutions for medical treatment after native methods.

Ichhāwar.—Town in the Nizāmat-i-Maghrib or western district of Bhopāl State, Central India, situated in 23° 2′ N. and 77° 1′ E. Population (1901), 4,352. The site is an old one, the present town having been built on the foundations of the village of Lakshmipura. A small fort in the place was built by the Marāthās, who seized it in 1716. Ichhāwar was made over to the Bhopāl State under the treaty of 1818. The Ichhāwar *tahsīl* was for many years held in *jāgīr* by the Bhopāl Bourbons, who have given a succession of shrewd councillors and valiant soldiers to the State. About 1560 Jean Philippe Bourbon of Navarre, a cousin of Henry IV, came to India. He entered the service of Akbar, married Juliana, said to have been a sister of Akbar's 'Christian wife,' and was created a Nawāb. The family continued in the service of the Delhi emperors till 1739, when on the sack of that city by Nādir Shāh they fled to the fort of Shergarh (25° 35′ N. and 77° 58′ E.), which they held in *jāgīr* in the territory of the Narwar chief. The family remained in Narwar in safety till 1778, when the Rājā, who was jealous of his powerful feudatory, attacked Shergarh and massacred all but four of the family, who managed to escape to Gwalior. After the capture of Gwalior in 1780 by Major Popham, some territory was assigned to them, and soon after Salvador Bourbon took service in the Bhopāl State, and became a general in the State army. Salvador's son Balthasar was minister to Wazīr Muhammad, and was instrumental in concluding the treaty of 1818 with the British

Government, he being one of the signatories. During the Mutiny of 1857 the fugitives from Agar were hospitably received by Jean de Silva and several of the Bourbon family who were then residing in the town. Members of the family still live in the State [1].

Kaliākherī.—Head-quarters of the Nizāmat-i-Janūb or southern district of Bhopāl State, Central India, situated in 23° 2′ N. and 77° 40′ E., 6 miles by metalled road from Hirania station on the Midland section of the Great Indian Peninsula Railway. Population (1901), 1,333. It contains a school and British and State post offices.

Raisen.—Head-quarters of the Nizāmat-i-Mashrik or eastern district of Bhopāl State, Central India, situated in 23° 20′ N. and 77° 47′ E., 12½ miles by metalled road from the Salāmatpur station on the Indian Midland section of the Great Indian Peninsula Railway. Population (1901), 3,495. Raisen always played an important part in the history of eastern Mālwā, especially during the Muhammadan period. The fort stands on the northern end of a spur of the Vindhyas, the town lying at its foot. Nothing is known of the foundation of the fort, which is said to have been built by Hindus, but its name appears to be a corruption of Rājavāsinī or the 'royal residence.' The wall is built of massive sandstone blocks and is pierced by nine gates. Inside are numerous ruins and a few buildings in a state of fair preservation, including three Hindu palaces and a mosque. In the sixteenth century Raisen was the stronghold of Silharī, a Gahlot Rājput. After his death the fort was held by Pūran Mal, as guardian to Pratāp Singh, the infant grandson of Silharī. In 1543 Pūran Mal incurred the enmity of Sher Shāh, and the fort was attacked. After a prolonged and strenuous resistance Pūran Mal surrendered on a promise of honourable treatment, but was promptly murdered and his family sent into slavery. Raisen then became a part of Shujāat Khān's territory, and subsequently under Akbar was the chief town of a *sarkār* in the *Sūbah* of Mālwā. A British and State post office and a school are maintained in the town.

Sānchī.—Ancient site in the Bhopāl State, Central India, situated in 23° 29′ N. and 77° 45′ E., 5½ miles from Bhīlsa, on the Midland section of the Great Indian Peninsula Railway. The country between Sānchī and Bhīlsa is famous as the site of the most extensive Buddhist remains now known in India, though, as Fergusson has pointed out, they may not have

[1] *Asiatic Quarterly Review*, 1887.

possessed the same importance in Buddhist times, and owe their survival to their situation in a remote and thinly-peopled country. The present village of Sānchī stands at the foot of a small flat-topped hill of sandstone rising 300 feet above the plain. On the centre of the level summit, and on a narrow belt leading down the western slope of the hill, stand the principal remains, which consist of the great *stūpa*, a smaller one, a *chaitya* hall, and some ruined shrines.

The great *stūpa*, the chief object of interest, stands conspicuously in the centre of the hill. This building forms a segment of a sphere, solid throughout, and built of red sandstone blocks, and has a diameter of 110 feet at the base. A berm 15 feet high, sloping outwards at the base, forms a raised pathway 5½ feet wide round the *stūpa*, giving it a total diameter of 121 feet 6 inches. The top of the mound is flat and originally supported a stone railing and the usual pinnacle. This railing was still standing in 1819. When complete, the full height must have been 77½ feet. The *stūpa* is enclosed by a massive stone railing, with monolithic uprights 11 feet high, which is pierced by four gates covered with carving both illustrative and decorative. To the north and south originally stood two monoliths, which may have borne edicts of Asoka, one of which near the east gate was still entire in 1862 and measured 15 feet 2 inches in height. Just inside each gate is a nearly life-size figure of one of the Dhyāni Buddhas; but unfortunately they have been moved, and no longer occupy their original positions. The carved gates are the most striking features of the edifice. They stand facing the four cardinal points, and measure 28 feet 5 inches to the top of the third architrave, and with the ornamentation above, 32 feet 11 inches. They are cut in a white sandstone rather softer than the red stone used in the mound, and are profusely carved with scenes from the Jātaka stories and other legends. It is noteworthy that Buddha himself is nowhere delineated. Bodhī trees or footprints alone represent him; of the meditating or preaching figures common in later Buddhist sculpture there is no trace.

The construction of the mound is assigned to 250 B.C., and it was probably erected by Asoka. The gates, judging from the inscriptions upon them, are slightly earlier than the beginning of the Christian era. Of the history of Sānchī we know nothing. Neither of the Chinese pilgrims, Fa Hian or Hiuen Tsiang, makes any mention of the place, while the Mahāvanso merely narrates a tale of how Asoka, when sent as a young man to be governor of Ujjain, married the daughter of the Sreshtin

or headman of Chaitiyagiri or Vasanta-nagar, of which the ruins, now known as Beshnagar, may be seen near BHĪLSA, but no mention is made of this *stūpa*.

Close by are the ruins of a small temple, built in Gupta style, and probably of the fourth century A.D. Beside it stand the ruins of a *chaitya* hall or Buddhist church, which is of great importance architecturally, being the only structural building of its kind known to us, the other examples of *chaitya* halls being rock-cut. All that remains are a series of lofty pillars and the foundations of the wall, which show that it was terminated by a solid apse. To the north-east of the great *stūpa* formerly stood a smaller one, which is now a heap of bricks with a carved gateway before it. To the east on a kind of terrace are several shrines with colossal figures of Buddha. On the western slope of the hill, down which a rough flight of steps leads, is the smaller *stūpa*, surrounded by a railing without gates.

Several relic caskets and more than four hundred epigraphical records have been discovered, the last being cut on the railings and gates. A fragment of an edict pillar of the emperor Asoka, carrying a record similar to that on the Allahābād pillar and the pillar lately discovered at Sārnāth, has also been unearthed here. The record is addressed to the Mahā-mātra in charge of Mālwā, and appears to refer to the up-keep of a road leading to or round the *stūpa*. Great interest attaches to the numerous inscriptions on the gates and railings. Some are from corporate bodies, as from the guild of ivory-workers of Vidisha (Bhīlsa), and from private individuals of all classes, landholders, aldermen (Sethi), traders, royal scribes, and troopers, showing how strong a hold Buddhism had obtained on all classes of the people. No different sects are mentioned, such as are met with in Buddhist cave records, but the presence of Saiva and Vaishnava names proves the existence of these forms of belief at this period. The donors live at various places, Eran (Eranika), Pushkara (Pokhara), Ujjain (Ujeni), and elsewhere. The records run from the first or second century B.C. to the ninth and tenth A.D., and include some of unusual interest. One assigns the gift of an upper architrave on the south gate to Rano Sārī Satakarnī, one of the Andhra kings, in characters which fix the date of its erection in the first half of the second century B.C. Two records dated (in the Gupta era) in A.D. 412 and 450 record grants of money for the feeding of beggars and lighting of lamps in the great *vihāra* (monastery) of Kākanādabota. Another record appears to

refer to a Kushan king, probably Jushka or Vāsudeva. In these records the name of the place is written Kākanāda, or in Pāli Kākanāva, the name Sānchī nowhere occurring.

The *stūpa* was first discovered by General Taylor in 1818, and was described by Captain Fell in 1819. It has since been the subject of accounts by various writers, besides forming the basis of two books: A. Cunningham, *Bhīlsa Topes* (1854); and J. Fergusson, *Tree and Serpent-Worship* (1868 and 1873).

In 1828 Mr. Maddock, Political Agent at Bhopāl, and Captain Johnson, his Assistant, injured the two *stūpas* by a careless examination. Though then well-known, the place was practically neglected till 1881–2, when the breach in the great *stūpa* was filled in and the fallen gates were re-erected. The site is now in charge of the Director-General of Archaeology, the Bhopāl Darbār giving a yearly grant towards its up-keep. In 1868 the emperor Napoleon III wrote to the Begam asking for one of the gates as a gift. The Government of India, however, refused to allow it to be removed, and instead plaster casts were taken and sent to Paris; there are also casts at the South Kensington Museum in London, at Dublin, Edinburgh, and elsewhere.

[J. Burgess, *Journal of the Royal Asiatic Society* (1903), p. 323 (gives a summary of Sānchī literature); *Epigraphia Indica*, vol. viii, p. 166.]

Sehore (*Sihor*).—British military station and head-quarters of a State *tahsīl* and of the Bhopāl Agency, situated in the Nizāmat-i-Maghrib or western district of Bhopāl State, Central India, in 23° 12′ N. and 77° 5′ E., on the Ujjain-Bhopāl Railway, 1,750 feet above sea-level. Population (1901), 16,864, of whom 5,109 inhabited the native town, and 11,755 the military station, the two portions forming one continuous site, near the junction of the Siwan and Lotia streams, which have been dammed to give an ample water-supply.

A mosque erected in 1332 shows that Sehore was even at that time a place of some importance. In 1814 it was the scene of the famous fight between Sindhia's generals, Jaswant Rao and Jean Baptiste Filose, which practically saved the city of Bhopāl from capture. The real importance, however, of Sehore dates from 1818, when, after the treaty made with the Bhopāl State, it was selected as the head-quarters of the Political officer and the newly raised local contingent. Up to 1842 the Political officer ranked as an Agent to the Governor-General, but then became a Political Agent. Sehore is also the head-quarters of the Agency Surgeon.

In 1818, after the treaty concluded with the Nawāb in the previous year, the contingent force which the Bhopāl State had agreed to maintain was quartered at Sehore. The Bhopāl Contingent, as it was designated, was supplied from the Bhopāl State army, deficiencies being made good by drafting men from the State regiments. There were no British officers with the corps, which was directly under the orders of the Political officer. These State levies, however, objected to wearing uniform or undergoing proper discipline; and in 1824 the Contingent was reorganized and a British officer attached as commandant, the force then consisting of 20 gunners, 302 cavalry, and 674 infantry, the last being rearmed with muskets in place of matchlocks. The troops were employed to police the district and furnish escorts. Several reorganizations took place at different periods, the number of British officers being raised to 3 in 1847. In 1857 the force consisted of 72 gunners, 255 cavalry, and 712 infantry. Most of the men were then recruited in Northern India, Sikhs being enlisted in both the cavalry and infantry. The regiment showed symptoms of unrest at this period, but never mutinied in force, and assisted in protecting the Agent to the Governor-General at Indore, and also escorted the Political Agent and European residents of Sehore to Hoshangābād, to which place they retired at the request of the Begam. The artillery served as a complete unit under Sir Hugh Rose throughout the campaign. In 1859 the force was reconstituted as an infantry battalion and became the Bhopāl Levy. In 1865 it was again reconstituted as the Bhopāl Battalion, and in 1878 was employed in the Afghān campaign on the lines of communication. In 1897 it was brought under the orders of the Commander-in-Chief, and the station was included in the Nerbudda district instead of being, as hitherto, a political corps, directly under the Governor-General. In 1903 it was reconstituted in four double companies of Sikhs, Muhammadans, Rājputs, and Brāhmans, with 8 British officers and 896 rank and file, and delocalized, receiving the title of the 9th Bhopāl Infantry; and in the following year, for the first time since its creation, it was moved from Sehore on relief, being replaced by a regiment of the regular army. The Bhopāl State contributes towards the up-keep of the force. The contribution, originally fixed at 1·3 lakhs, was finally raised in 1849 to 1·6 lakhs.

The station is directly under the control of a Superintendent, acting under the Political officer. He exercises the powers of a first-class Magistrate and Small Cause Court judge. An

income of about Rs. 60,000 is derived from taxes on houses and lands and other miscellaneous sources, which is spent on drainage, water-supply, lighting, education, and hospitals. The station has increased considerably of late years, and is now an important trading centre, the yearly fair called the Hardaul Lāla *mela*, held in the last week of December, being attended by merchants from Cawnpore, Agra, and Saugor. A high school, opened in 1839, and a girls' school, opened in 1865, both largely supported by the chiefs of the Agency, are maintained in the station, besides a charitable hospital, a leper asylum, a *dāk*-bungalow for Europeans, two *sarais* for native travellers, a Protestant church, and a Government post and telegraph office. The native town contains a school, a State post office, and a *sarai*.

Rājgarh State.—A mediatized State in Central India, under the Bhopāl Agency, lying between 23° 27′ and 24° 11′ N., and 76° 36′ and 77° 14′ E., with an area of 940 square miles. It is situated in the section of Mālwā called Umatwāra, after the Umat clan of Rājputs to which the chiefs of Rājgarh and Narsinghgarh belong, bounded on the north by Gwalior and Kotah States, on the south by Gwalior and Dewās, on the east by Bhopāl, and on the west by Khilchipur. The northern portion is much cut up by hills, but the southern and eastern districts lie on the Mālwā plateau. The chief rivers are the Pārbati, which flows along the eastern border, and its tributary the Newaj, which flows by the chief town. In the southern and eastern parts the country is covered with Deccan trap, but in the hills along the northern section the Vindhyan sandstones are exposed.

The Umat Rājputs claim descent from the Paramāra clan, who held Mālwā from the ninth to the thirteenth century. Accounts of the rise of the Umat Rājputs are conflicting, but they claim descent from Rānā Umaji. Later on they entered Mālwā, their leader Sārangsen settling at first in Dhār, the ancient seat of the Paramāra clan. He subsequently acquired land in the *doāb* between the Sind and Pārbati rivers, and obtained the title of Rāwat. Rāwat Krishnāji, eleventh in descent from Sārangsen, died in 1583, and was followed by Dungar Singhji. Dungar Singhji's eldest son, Udāji, succeeded and established his capital at Ratanpur. His younger brother, Dudāji, held the post of *dīwān* or minister to his brother, a position which was inherited by his descendants. The two branches were distinguished as the Udāwats and Dudāwats. Chhatar Singh, who followed Udaji, died in 1661,

his son Mohan Singh succeeding as a minor, and the State being administered by Dīwān Ajab Singh of the Dudāwat branch. He died in 1668, and was succeeded as minister by his son Paras Rām. The new minister was suspected of having designs on the State, which gave rise to endless disputes. In 1681 these differences became acute, and a division was effected, by which Paras Rām received the territory that now forms the Narsinghgarh State. In the disturbances caused by the Marāthā and Pindāri inroads of the eighteenth century, Rājgarh and Narsinghgarh became tributary to Sindhia and Holkar respectively. At the settlement of Mālwā by Sir John Malcolm in 1818, a treaty was mediated between Sindhia and the Rājgarh chief Newal Singh, by which Talen and several other villages were made over to Sindhia in payment of his claims for tribute against the Rāwat, while a written agreement was executed by the chief, giving to the British Government alone the right to intervene in the affairs of the State. Talen and the other villages were, however, returned by Sindhia in 1834. In 1880 transit duties on salt were abolished, for which a compensatory payment of Rs. 618-12 is made annually by the British Government, and four years later all similar dues except those on opium were done away with. Banne Singh, the present chief, succeeded in 1902. He bears the hereditary titles of His Highness and Rājā, and is entitled to a salute of 11 guns.

The population of the State was: (1881) 122,641, (1891) 119,489, and (1901) 88,376, giving a density of 94 persons per square mile. During the last decade there has been a decrease of 26 per cent., owing to the severe famine of 1899-1900. The State contains two towns, RĀJGARH (population, 5,399), the capital, and BIAORA (5,607); and 622 villages. Hindus number 78,343, or 89 per cent.; Musalmāns, 4,925, or 6 per cent.; Animists (chiefly Bhīls), 4,788, or 5 per cent. The Mālwī dialect of Rājasthānī is the most prevalent. The most numerous castes are Chamārs (10,000), Rājputs (7,800), Dāngīs (3,800), and Gūjars and Balais (each 3,000). Of the total population, 46 per cent. are supported by agriculture and 21 per cent. by general labour.

About 234 square miles, or 25 per cent. of the total area, are under cultivation, of which 17 square miles are irrigable. Of the uncultivated area 88 square miles are cultivable, 336 under forest, and the rest is waste. Wheat occupies 101 square miles, or 43 per cent. of the area under cultivation, *jowār* 47 square miles, maize 35, cotton 20, gram 16, and poppy 4.

The most important articles of trade are grain and opium. The principal road is that from Rājgarh to Sehore, 57 miles in length, by which most of the traffic passes to the railway. Other roads connect Rājgarh with Khilchipur and Pachor with Shujālpur, giving a total of 114 miles of metalled roads in the State. Combined British post and telegraph offices are maintained at Rājgarh and Biaora, and a branch post office at Talen.

For administrative purposes the State is divided into seven *parganas*, Biaora, Karanwās, Talen, Kotada, Kālīpīth, Newalganj, and Sivagarh, each under a *tahsīldār*. The chief has full powers in all revenue, civil judicial, and general administrative matters. In criminal matters he exercises the powers of a Sessions Court, but all heinous crimes are tried by the Political Agent. The British codes are followed generally.

The normal income from all sources is 4·5 lakhs, of which 3·8 lakhs are derived from land revenue, Rs. 17,000 from customs dues, including Rs. 15,000 from opium, Rs. 30,000 from excise, and Rs. 39,000 from interest on Government securities. The lands alienated in *jāgīrs* yield approximately Rs. 47,000 annually. The total expenditure amounts to about 4 lakhs, the chief heads being general administration (Rs. 70,000), chief's establishment (Rs. 36,000), police (Rs. 28,000), collection of land revenue (Rs. 15,000), tribute (Rs. 55,600), and public works (Rs. 54,000). The State pays a tribute of Rs. 54,000 to Sindhia for Talen, and Rs. 600 to the Rānā of Jhālawār for Kālīpīth. He also receives a *tānka* (cash payment) of Rs. 2,335 a year from Sindhia. The British rupee has been legal tender since 1896.

The land is leased out to cultivators on a fixed assessment, the revenue being collected through farmers (*mustājirs*), who are responsible for the amount assessed and receive a commission. No regular settlement has been made. The rates are fixed in accordance with the quality of the soil, higher rates being levied on irrigated land. The fertile lands in the south and east are assessed at Rs. 4–12–10 to Rs. 1–9–7 per acre, and the less productive area in the hilly tract at R. 0–12–10 to R. 0–6–5. These rates give an incidence of Rs. 3–9–5 per acre on the cultivated land, and of 14 annas per acre on the total area.

No regular army is maintained, but 200 footmen and 30 *sowārs* form the chief's guard. A regular police force of 357 men is being organized, and there is a Central jail at Rājgarh town.

In 1901, 1·5 per cent. of the population were able to read

and write. Three State schools and eight private establishments contain 280 pupils. The total cost of education is Rs. 3,000. The two hospitals in the State cost Rs. 5,000 yearly.

Biaora.—Town in the Rājgarh State, Central India, situated in 23° 55′ N. and 76° 55′ E., on the Agra-Bombay high road. Population (1901), 5,607. It is an old town, and has long been a trade centre; but since the opening of railways and the consequent decrease in importance of the Agra-Bombay road as a trade route, its prosperity has declined. A large fair is held every Monday for the sale of grain, while most of the opium passes through the hands of the Biaora merchants. The town contains a residence for the chief, a dispensary, a *sarai*, British combined post and telegraph offices, and a *dāk*-bungalow.

Rājgarh Town.—Chief town of the State of the same name in Central India, situated in 24° 1′ N., and 76° 44′ E., on the left bank of the Newaj river, a tributary of the Pārbati, 85 miles by road from Bhopāl, and 57 from the Shujālpur station on the Ujjain-Bhopāl branch of the Great Indian Peninsula Railway. Population (1901), 5,399. The town was founded about 1640 by Rāwat Mohan Singh, who also erected the battlemented wall by which it is surrounded. Besides the chief's residence, a State guesthouse, a school, a dispensary, a *sarai*, and British combined post and telegraph offices are situated in the town.

Narsinghgarh State.—A mediatized chiefship in Central India, under the Bhopāl Agency, lying between 23° 35′ and 24° 0′ N. and 76° 20′ and 77° 10′ E., but its territories are much intermingled with those of Rājgarh; total area, 741 square miles. It is situated in the section of Mālwā known as Umatwāra, so called after the Umat clan of Rājputs to which the chief of Narsinghgarh belongs. It is bounded on the north by the Indore, Khilchipur, and Rājgarh States; on the east by Maksudangarh and Bhopāl; on the west by Dewās and Gwalior; and on the south by Bhopāl and Gwalior.

Narsinghgarh is closely allied to Rājgarh. Both chiefs are descended from Dudāji, younger brother of Udāji of Rājgarh, who acted as minister to his brother. In 1661 Rāwat Mohan Singh succeeded to Rājgarh as a minor, the State being administered by his cousin Dīwān Ajab Singh of the Dudāwat branch, who was succeeded by his son Paras Rām. This arrangement, however, gave rise to constant differences between the parties of the Dīwān and the Rāwat, till in 1668

a crisis occurred which resulted in a division of the State between the two branches of the family. The partition was not at first completed by definite delimitation of territory, a system of intermixed rule over each village prevailing. Subsequently, in 1681, the territorial limits were defined; and Paras Rām, on receiving his share, left Pātan, his former residence, and founded the town and State of Narsinghgarh. In the eighteenth century the chief succumbed to the Marāthās, and was obliged to make terms with Holkar and pay an annual sum of Rs. 85,000 (*Sālim shāhi*), in order to preserve his independence. In 1818, on the settlement of Mālwā by Sir John Malcolm, an agreement was mediated between the Narsinghgarh chief and the rulers of Indore, Dewās, and Gwalior, guaranteeing the regular payment of the sum due to Holkar and the receipt of Rs. 1,200 as *tānka* (cash-grant) from Sindhia, and of Rs. 5,102 from Dewās, in settlement of certain claims on the Shujālpur and Sārangpur *parganas*. In 1819 Dīwān Subhāg Singh became imbecile, and the management of the State was entrusted to his son Chain Singh, who, however, had a difference with the Political Agent, attacked the British forces at Sehore, and was killed in the engagement (1824). Subhāg Singh, who had recovered his health, was then again entrusted with the rule. He was succeeded by Hanwant Singh, who in 1872 received the hereditary title of Rājā and a salute of 11 guns. On his death in 1873, Holkar demanded payment of *nazarāna* (succession dues) from his successor, Pratāp Singh, but the claim was not admitted by the British Government. In 1880 Pratāp Singh abolished transit dues on salt passing through the State, in lieu of which a yearly cash payment of Rs. 618-12 is made. In 1884 he abolished all transit duties, except those on opium, and made a contribution of Rs. 56,000 towards the construction of the Biaora-Sehore road. He was succeeded in 1890 by his uncle Mahtāb Singh, who died childless and was followed, in 1896, by Arjun Singh, the present chief, selected by the British Government from the Bhāthkhera Thākur's family. He is being educated at the Mayo College at Ajmer. The chief bears the titles of His Highness and Rājā, and receives a salute of 11 guns.

The population of the State was: (1881) 112,427, (1891) 116,280, and (1901) 92,093, giving a density of 124 persons per square mile. During the last decade there was a decrease of 20 per cent., due to the severity of the famine of 1899-1900. Hindus number 82,822, or 90 per cent.; Animists,

4,816, or 5 per cent., of whom nearly half are Bhīls; and Musalmāns, 4,088, or 4 per cent. The State contains one town, NARSINGHGARH (population, 8,778), the capital; and 461 villages. The Mālwī dialect of Rājasthānī is in common use. The prevailing castes are Rājputs (8,500), Chamārs (7,000), Brāhmans (5,000), and Balais (4,800). Agriculture supports 45 per cent. of the population, and general labour 8 per cent. The soil consists mostly of the fertile black variety, common to Mālwā. The total area of 741 square miles, of which 207 square miles, or 28 per cent., have been alienated in *jāgīrs*, is thus distributed: cultivated, 272 square miles, or 37 per cent., of which 17 square miles are irrigated; cultivable but uncultivated, 380 square miles, or 51 per cent.; forest, 2 square miles; and the rest waste. The principal crops are *jowār*, occupying 141 square miles, or 57 per cent. of the cropped area, cotton 27 square miles, wheat 20, maize 17, gram 14, and poppy 8.

The chief means of communication are the Agra-Bombay, the Biaora-Sehore, the Pachor-Khujner, and the Shujālpur-Pachor roads, with a total length of 55 miles metalled, of which 40 are kept up by the British Government and the rest by the State. British combined post and telegraph offices have been opened at Narsinghgarh and Pachor, and branch post offices at Khujner and Chhapera.

For administrative purposes the State is divided into four *tahsīls*, with head-quarters at Narsinghgarh, Pachor, Khujner, and Chhapera, each under a *tahsīldār*, who is magistrate and collector of revenue. The chief has full powers in all revenue, general, and civil judicial matters; in criminal jurisdiction his powers are those of a Sessions Court, heinous cases being dealt with by the Political Agent.

The normal income is 5 lakhs, of which 3·3 lakhs is derived from land, Rs. 36,000 from customs, Rs. 5,000 from excise, and Rs. 12,000 from opium. The expenditure amounts to about 4·5 lakhs, the principal heads being general administration (2·4 lakhs), chief's establishment (Rs. 12,700), and tribute (Rs. 58,600). Up to 1897, when the British rupee was made legal tender, the Bhopāl coinage was current. The incidence of land revenue demand is Rs. 3-2-0 per acre of cultivated land, and Rs. 1-2-0 per acre of total area. The State is the sole proprietor of the land, villages being leased out to farmers who are responsible for the assessed revenue of their holdings. The rates are fixed according to the quality of the soil, a higher rate being levied for irrigated land.

The army includes a regular force known as the Umat-Risāla, a body of 40 cavalry, who act as a body-guard to the chief, and also infantry. The irregulars act as police messengers and the like. There are 23 artillerymen with one serviceable gun.

The State contains 8 schools with 529 pupils, and the annual expenditure on education is Rs. 3,000. In 1901, 3·5 per cent. of the population, almost entirely males, were able to read and write. Four dispensaries are maintained, at an annual cost of Rs. 4,400. Vaccination is regularly carried out. Three surveys for revenue purposes have been made, in 1865, 1885, and 1898. The last survey was a complete plane-table survey, whereas the earlier surveys dealt only with cultivated land.

Narsinghgarh Town.—Chief town of the State of the same name in Central India, situated in 23° 43′ N. and 77° 6′ E., 1,650 feet above the sea, 44 miles from Sehore. Population (1901), 8,778. It was founded by Paras Rām, first chief of Narsinghgarh in 1681, on the site of the village of Toplia Mahādeo. The town is most picturesquely situated on the edge of an artificial lake, with a fort and palaces on the heights above. A dispensary, a school, a jail, and British combined post and telegraph offices are situated in the town.

Korwai (*Kurwai*).—A mediatized chiefship directly dependent on the British Government, in Central India, under the Bhopāl Agency, lying between 24° 1′ and 24° 14′ N. and 78° 2′ and 78° 9′ E., with an area of about 111 square miles. It is bounded by the Central Provinces on the north and east, and by parts of Gwalior State on the remaining sides. It is situated on the edge of the Mālwā plateau, partly in the Bundelkhand gneiss area. The Betwā flows through its western section.

In 1713 Muhammad Diler Khān, an Afghān adventurer from Tīrāh, belonging to the Fīroz Khel, seized Korwai and some of the surrounding villages. Later, in return for certain services, he obtained a grant of 31 *parganas* from the emperor. During the decline of the Mughal empire the State was equal in extent to Bhopāl, if not larger; but during the Marāthā period it rapidly declined, although it has always remained independent, the assistance rendered by the chief to Colonel Goddard in 1778 especially marking it out as an object of Marāthā persecution. In 1818 the Nawāb was hard pressed, and applied to the Political Agent at Bhopāl for aid against Sindhia, which was granted. In 1820, after the establishment

of British supremacy, the State was seized by Akbar Khān, an illegitimate son of the previous ruler. Irādat Muhammad Khān, the rightful heir, applied for assistance to the British Government; but it was not considered advisable to disturb arrangements which existed previous to the establishment of our supremacy, and Irādat Khān received a pension on abandoning his claims. Muhammad Yākūb Alī Khān succeeded in 1895, and died in 1906. He was succeeded by Sarwar Alī Khān, the present Nawāb.

The population was: (1881) 24,631, (1891) 21,787, and (1901) 13,634, giving a density of 122 persons per square mile. The decrease of 37 per cent. during the last decade is due mainly to the famine of 1899–1900. Hindus number 11,285, or 83 per cent.; and Musalmāns, 1,824. The State contains 85 villages. The Mālwī dialect of Rājasthānī is the prevailing form of speech. Agriculture supports 43 per cent. of the population, and general labour 9 per cent.

About 23 square miles, or 16 per cent. of the total area, are cultivated, of which only 93 acres are irrigated; 78 square miles are cultivable but uncultivated; 11 square miles are forest; and the rest is waste. Of the cropped area, *jowār* occupies 9 square miles, gram 6, wheat 2, and maize 456 acres.

Two metalled roads in the State have been constructed by the British Government, one to Kethora and the other to Bamora stations on the Great Indian Peninsula Railway.

The chief exercises the powers of a magistrate of the first class, cases beyond his powers being tried by the Political Agent. The British Indian codes are used in the courts. The control of the finances is entirely in the hands of the Political Agent. The total revenue is Rs. 37,000, of which Rs. 23,000 is derived from land and Rs. 2,200 from customs. The incidence of the land revenue demand is Rs. 1–9–0 per acre of cultivated land.

The capital is Korwai, situated on the right bank of the Betwā. Population (1901), 2,256. A fort built of the gneiss rock which abounds in the neighbourhood stands on a small hill to the east of the town; the houses are also for the most part built of this material and roofed with big slabs. Korwai contains a British post office and a hospital.

Khilchipur State.—A mediatized chiefship in Central India, under the Bhopāl Agency, lying between 23° 52′ and 24° 17′ N. and 76° 26′ and 76° 42′ E., with an area of about 273 square miles. It is bounded on the north by the Kotah State of the

Rājputāna Agency; on the east by Rājgarh; on the west by Indore; and on the south by Narsinghgarh. The State is situated in the district of Mālwā known as Khīchīwāra, mainly in the Deccan trap area, but over its more northern portion sandstones of the Kaimur and other allied series are exposed. The climate is temperate, the annual rainfall averaging about 32 inches.

The chiefs are Khīchī Rājputs, a section of the great Chauhān clan. This State was founded in 1544 by Ugrasen, who was forced by family dissensions to migrate from the Khīchī capital of Gāgraun. A grant of land was subsequently made to him by the Delhi emperor, which included the adjoining Zirāpur and Māchalpur *parganas*, now a part of Indore State, and Shujālpur, now in Gwalior. This territory was lost in 1770, when Abhai Singh was obliged to make terms with Sindhia. At the time of the settlement of Mālwā in 1819 a dispute existed regarding the succession, which at the request of the Gwalior Darbār was settled by the mediation of the British authorities, Dīwān Sher Singh succeeding as a boy of five. He was followed in 1869 by his nephew Amar Singh, who received the hereditary title of Rao Bahādur in 1873. In 1884 he abolished all transit duties in the State, except those on opium. The present chief, Bhawāni Singh, succeeded in 1899. The Rao Bahādur of Khilchipur is entitled to a salute of 9 guns.

The population was: (1881) 36,125, (1891) 36,302, and (1901) 31,143, giving a density of 114 persons per square mile. The State contains one town, KHILCHIPUR (population, 5,121), the capital; and 283 villages. Hindus number 29,258, or 94 per cent.; Musalmāns, 1,051, or 3 per cent.; and Animists, 796, mostly Bhīls. The chief castes and tribes are Sondhiās, 4,900; Dhākads, 3,800; Deswālis (allied to Sondhiās), 3,070; Chamārs, 2,550; Dāngīs, 2,520; Lodhas, 2,340; and Rājputs, 2,210.

The soil in the south-west is of the fertile black variety, bearing good crops of all the ordinary grains; but the northern portions are covered with a rough stony soil of little agricultural value. Of the total area, 84 square miles, or 31 per cent., are cultivated, of which 5 square miles are irrigable; 80 square miles are under forest; 46 square miles, or 17 per cent., are cultivable but not cultivated; and the rest is waste. *Jowār* occupies 38 square miles, or 44 per cent. of the cultivated area; cotton, 4 square miles; poppy, 2 square miles; and wheat, 1 square mile.

The State is divided for administrative purposes into three *tahsīls*, each under a *tahsīldār*. The chief has full powers in civil and revenue matters, but all serious cases of crime are dealt with by the Political Agent in Bhopāl. The total revenue amounts to about 1·1 lakhs, of which Rs. 85,000 is derived from land, Rs. 11,000 from *tānka*, and Rs. 10,000 from customs dues, including Rs. 2,000 from opium. The principal heads of expenditure are: Rs. 7,000 on account of the chief's establishment, Rs. 4,000 on general administration, Rs. 10,000 on arms, and Rs. 3,000 on public works. A tribute of Rs. 12,625, formerly made direct to Sindhia, has been since 1844 paid to the British Government through the Political Agent, in adjustment of Sindhia's contribution towards the local corps in Mālwā. The land revenue is farmed out and is realized in British coin, which has been legal tender since 1898. The State keeps up a small force of regular infantry, 161 strong, as a body-guard to the chief. There are also 25 horse and 288 foot, who act as police, and serve 4 guns. A British post office, a school, and a hospital are maintained at the chief town.

Khilchipur Town.—Chief town of the State of the same name in Central India, situated in 24° 3′ N. and 76° 35′ E., about 1,400 feet above the level of the sea, in the rugged country at the foot of the arm of the Vindhyas which strikes eastwards from Chitor to Chanderī. The name was originally Khīchīpur; and the corruption may be due to an attempt on the part of the Muhammadan rulers to substitute Khiljīpur, the name under which the town is mentioned in the *Ain-i-Akbarī*. Population (1901), 5,121. A British post office, a jail, a school, and a hospital are situated in the town. Khilchipur is connected with the Agra-Bombay high road by a feeder-road, 25 miles long, whence traffic passes to the Guna station of the Bīna-Bāran branch of the Great Indian Peninsula Railway, 53 miles distant.

Maksudangarh (*Naiākila*).—A petty State in Central India, under the Bhopāl Agency, with an area of about 81 square miles. It lies in Mālwā and takes its name from the chief town. The State originally formed a part of Rāghugarh. In 1776 Rājā Balwant Singh of Rāghugarh granted the tract to his brother Budh Singh, whose son Durjan Sāl (1795–1811) considerably extended his possessions, founding a State of which the town of Bahādurgarh (now Isāgarh in Gwalior) was the capital. Early in the nineteenth century his lands were seized by Sindhia, but were in part restored by Sindhia's

general, Jean Baptiste Filose, who in 1816 installed Beri Sāl Khīchī, of the Lalāwat branch of the family, as chief of Maksudangarh. Since then it has existed as a separate State, feudatory to Gwalior, to which, however, it pays no tribute. Its position is thus peculiar, as the chief does not hold under a British guarantee. Since the establishment of the Bhopāl Agency, however, the internal administration has invariably been conducted under the supervision of the Political Agent, without interference on the part of the Gwalior Darbār. The present chief, Raghunāth Singh, succeeded in 1864 at the age of fifteen. The State, which had been mismanaged, was taken under superintendence by the Political Agent in 1880, with the concurrence of the Mahārājā Sindhia, and is still under supervision. The chief bears the hereditary title of Rājā.

The population was: (1891) 14,422, and (1901) 14,284, giving a density of 176 persons per square mile. Hindus numbered 12,214, or 85 per cent.; Animists, 1,661, or 12 per cent.; and Musalmāns, 398. The State contains 80 villages. About 16 square miles are cultivated. The soil is fertile and bears good crops, but the absence of roads prevents any great development of trade. Opium, the most important product, has to be taken more than 50 miles by country track to the railway. The total revenue is about Rs. 37,000, of which Rs. 28,000 is derived from land.

The chief town is Maksudangarh, situated in 24° 4′ N. and 77° 18′ E., about 1,700 feet above the level of the sea. Population (1901), 2,222. It is a small place, formed of an irregular congeries of houses dominated by the fort called Naiākila or the 'new fort,' which was built by Rājā Vikramāditya of Rāghugarh about 1730. A school, hospital, jail, and British post office are situated in the town, which is 30 miles by fair-weather road from Biaora on the Bombay-Agra high road.

Muhammadgarh.—A mediatized State in Central India, under the Bhopāl Agency, situated on the Mālwā plateau, with an area of about 29 square miles, and a population (1901) of 2,944. The State was originally included in Bāsoda and Korwai. In 1753 Ahsān-ullah Khān, the Nawāb of Bāsoda, divided his State between his two sons, Bakā-ullah and Muhammad Khān, the latter founding the town and State of Muhammadgarh. The present chief is Hātim Kulī Khān, who succeeded in 1896, and bears the title of Nawāb. The State contains fourteen villages, and produces good crops of all the ordinary grains and of poppy. About 8 square miles, or

27 per cent. of the total area, are cultivated, of which 51 acres are irrigated. The chief exercises the criminal powers of a first-class magistrate, all serious crimes being dealt with by the Political Agent. The revenue amounts to Rs. 7,000. The town of Muhammadgarh is situated in 23° 39′ N. and 78° 10′ E., and has a population (1901) of 856. It is reached from the Bhīlsa station of the Midland section of the Great Indian Peninsula Railway, 29 miles distant, by a fair-weather road.

Bāsoda (*Nawāb-Bāsoda*, *Haidargarh-Bāsoda*).—A mediatized chiefship in Central India, under the Bhopāl Agency, situated on the Mālwā plateau, with an area of about 40 square miles, and a population (1901) of 4,987. The town from which the State takes its name was founded by Rājā Bīr Singh Deo of Orchhā in the seventeenth century. It is often styled Muhammadgarh-Bāsoda and Haidargarh-Bāsoda, to distinguish it from the place of the same name in Gwalior State, but is generally called Nawāb-Bāsoda. The State is bounded on the west by the Sironj district of Tonk State, and a portion of Gwalior; on the north by the Saugor District of the Central Provinces, and the States of Pathārī, Korwai, and Muhammadgarh; on the east by Saugor District and Bhopāl; and on the south by Bhopāl.

The Nawābs of Bāsoda belong to the Korwai family founded by Muhammad Diler Khān, an Afghān of the Bārakzai Fīroz Khel, in the eighteenth century. On his death the State was divided between his two sons, Korwai falling to the elder. The younger, Ahsān-ullah Khān, settled at first at Rākha and Bahādurgarh, now Isāgarh in the Gwalior State, but being hard pressed by the Marāthās, moved his capital to Bāsoda in 1753. In 1817 the State fell into the hands of Sindhia, but was restored in 1822 on the mediation of the British authorities. The chief, though nominally subordinate to Sindhia, pays him no tribute, and in his relations with that Darbār receives the countenance and support of the Political Agent, who since 1822 has exercised the same general authority in this chiefship as in the guaranteed chiefships subject to his control.

Ahsān-ullah died in 1786, having alienated part of his possessions to form the State of Muhammadgarh. He was followed by Nawāb Bakā-ullah Khān, and Asad Alī Khān, the last being at one time minister of the Bhopāl State, from which he was, however, removed for intriguing with the pretender Dastgīr. The present chief is Haidar Alī Khān, who succeeded in 1897, and bears the title of Nawāb. The State contains twenty-three villages, and is fertile and produces good crops.

About 10 square miles, or 25 per cent. of the total area, are cultivated, 126 acres being irrigated. The chief exercises the criminal powers of a first-class magistrate, all heinous crimes being dealt with by the Political Agent. The revenue of the State is Rs. 19,000, of which Rs. 16,000 is derived from land. The incidence of land revenue demand is Rs. 2-9-3 per acre of cultivated area. Bāsoda, the chief town, is situated in 23° 51′ N. and 77° 56′ E. Population (1901), 1,850. A British post office, a jail, a school, and a dispensary are situated in the town.

Pathārī State.—A petty mediatized State in Central India, under the Bhopāl Agency, with an area of 22 square miles, and a population (1901) of 2,704. Locally the State is called Baro-Pathārī or Chor-Pāthārī, the former from the old ruined city of Baro, the latter from its former unenviable notoriety as the home of marauding gangs.

The chiefs, who are descended from the Bhopāl house, are Pathāns of the Bārakzai family and Mirzai Khel. Murīd Muhammad Khān, father of the original grantee, held a *jāgīr* in Rāhatgarh (now in the Central Provinces), of which he was deprived by Mahādji Sindhia. On the mediation of the British authorities, however, his son, Haidar Muhammad Khān, received the Pathārī *jāgīr* in 1794, as a grant from Daulat Rao Sindhia. Land is still held by the Nawābs at Rāhatgarh, in the Saugor District of the Central Provinces. The present chief, Abdul Karīm Khān, succeeded in 1859 as a boy of five, and received powers in 1872. He pursued, however, a course of extravagance, plunging the State so deeply in debt as to necessitate his removal from the management in 1895. He resides at Sehore with his family, and the State continues under British administration. The chief bears the hereditary title of Nawāb. The archaeological remains at Pathārī are of considerable interest, forming in fact a part of those at Baro, which is situated one mile south of this town. The road from Baro to Pathārī is marked by the remains of numerous temples, *satī* stones, and other indications of an extensive settlement.

The soil is fertile and produces good crops. Of the total area of 22 square miles, 5 square miles, or 23 per cent., are cultivated, while 12 square miles are capable of cultivation, the rest being grazing, jungle, and waste land. The chief ordinarily exercises limited powers, all serious matters being dealt with by the Political Agent. The State has a revenue of Rs. 9,000. Its finances are at present burdened with a debt of Rs. 30 000.

The chief town of Pathārī is picturesquely situated on a small sandstone hill 1,800 feet above the level of the sea, on the edge of a lake enclosed by a fine dam of undressed stone, in 23° 56′ N. and 78° 13′ E. It is 11 miles distant by metalled road from Kulhār station on the Great Indian Peninsula Railway. Population (1901), 1,106. A British post office and a jail are situated in the town.

Pathārī shows many signs of its importance in the early days of Hindu rule, though, as it now stands, it is purely Muhammadan in character. The remains of numerous statues, carved stones from Hindu temples, and old foundations are everywhere visible. The principal object of interest is the magnificent column which stands to the east of the town. It is cut from a fine white sandstone, apparently hewn in the old quarry close by, and is 47 feet high, 42 feet being in a single piece. It is surmounted by a bell capital, on which there were originally two human figures back to back, but only a part of one remains. Close by is a small temple, which now contains a *lingam*, but was originally dedicated to Vishnu, as is shown by the figure of Garuda over the doorway. On the northern face of the pillar there is an inscription of thirty-eight lines. The record is dated in A.D. 861, and sets out that the temple of Vishnu (no doubt that close by) was built by a king Parabala of the Rāshtrakūta race, who set up this Garuda bannered pillar before it. The record is additionally interesting in connexion with the Mūngīr copperplate, which records the birth of the Pāla king Devapāla, who was born of Rām Devī, daughter of king Parabala. A slab in an old *baori* (well with steps), dated in 1676, records its construction by Mahārājā Prithwīrāj Jū Deo, in the time of Aurangzeb. The Hindu town was destroyed by the Muhammadans, possibly by Alamgīr.

[*Journal of the Asiatic Society of Bengal*, vol. xvii, part ii, p. 305; A. Cunningham, *Archaeological Survey Reports*, vol. vii, p. 64; vol. x, p. 69; *Nachrichten der König. Gesell. der Wissen. zu Göttingen* (1901), p. 519; *Indian Antiquary*, vol. xxi, p. 258.]

Sironj District.—One of the Central India *parganas* of the State of Tonk, Rājputāna. It is for certain purposes included in the charge of the Political Agent, Bhopāl. It has an area of 879 square miles, and lies between 23° 52′ and 24° 21′ N. and 77° 17′ and 77° 57′ E., being bounded on the north, west, and east by Gwalior, on the south by Bhopāl and Gwalior, and in the south-east corner by an outlying portion of Kurwai. A ridge of the Vindhyas traverses the district from north to

south, dividing it into two distinct tracts; that to the east is known as *taleti* ('lowland') and that to the west as *upreti* ('highland'). There are no large rivers; the Sind rises here, but does not attain to any size till it has entered the Gwalior State on the north. The population in 1901 was 68,539, compared with 93,856 in 1891. There are 436 villages and one town, SIRONJ (population, 10,417). The principal castes are Chamārs, Kāchhīs, Brāhmans, Rājputs, and Ahīrs, forming respectively about 14, 8, 6, 6, and 5½ per cent. of the total. The district is said to have been occupied in the eleventh century by Sengar Rājputs, who came to Mālwā with Jai Singh Siddh-rāj of Anhilvāda Pātan. In the sixteenth century their descendants opposed the advance of Sher Shāh, who consequently devastated the country, having his head-quarters at the principal town, which was called after him Sherganj, now corrupted to Sironj. In Akbar's time the district was one of the *mahāls* of the Chanderī *sarkār* in the *Sūbah* of Mālwā, and was granted in *jāgīr* by the emperor to Gharīb Dās, Khīchī Chauhān of Rāghugarh, as a reward for services. From 1736 to 1754 it was held by Bājī Rao Peshwā, and then passed into the possession of Holkar. In 1798 it was made over by Jaswant Rao Holkar to Amīr Khān, and the grant was confirmed by the British Government in the treaty of 1817. Sironj is the largest, and in many respects the most naturally favoured, district of the Tonk State. Of the total area, more than 729 square miles, or 83 per cent., are *khālsa*, paying revenue direct to the Tonk Darbār, and the *khālsa* area available for cultivation is about 603 square miles. Of the latter, about 128 square miles, or 21 per cent., were cultivated in 1903–4, the irrigated area being 2 square miles. Of the cropped area, wheat occupied nearly 29 per cent., *jowār* 28, gram 19, maize 8, and cotton 4½ per cent. The revenue from all sources is about 1·6 lakhs, of which two-thirds is derived from the land.

Sironj Town.—Head-quarters of the *pargana* of the same name in the State of Tonk, Rājputāna (within the limits of the Central India Agency), situated in 24° 6′ N. and 77° 43′ E., about 200 miles south-east of Tonk city, and connected with the Kethora station of the Great Indian Peninsula Railway by a metalled road about 30 miles in length. Population (1901), 10,417. Sironj, in olden times, was doubtless a considerable city, being situated on the direct route between the Deccan and Agra; but it has decayed rapidly, and its empty bazars and the ruins of many fine houses alone testify to its former importance. Tavernier, who visited it in the seventeenth

century, spoke of it as being crowded with merchants and artisans, and famous for its muslins and chintzes. Of the muslin he wrote that it was

'so fine that when it is on the person, you see all the skin as though it were uncovered. The merchants are not allowed to export it, and the governor sends all of it for the Great Mogul's seraglio and for the principal courtiers.'

This manufacture has unfortunately died out, and no recollection of its having once formed the staple trade of the place survives. The town possesses a post office, a small jail, an Anglo-vernacular school, and a dispensary for out-patients.

MĀLWĀ AGENCY

Mālwā Agency.—A collection of Native States in charge of a Political Agent acting under the orders of the Agent to the Governor-General in Central India, lying between 22° 20′ and 25° 9′ N. and 74° 32′ and 76° 28′ E. It has an area of 8,828 square miles, and is bounded on the north and west by Rājputāna; on the south by the Bhopāwar and Indore Residency political charges; and on the east by Bhopāl.

The total population in 1901 was 1,040,390, of whom Hindus numbered 839,364, or 81 per cent.; Musalmāns, 107,290, or 10 per cent.; Animists, 55,013, or 5 per cent.; Jains, 36,615, or 3 per cent.; and Christians, 1,488. The density of population is 118 persons per square mile. The Agency contains fifteen towns, of which the chief are UJJAIN (population, 39,892), RATLĀM (36,321), JAORĀ (23,854), NĪMACH including cantonment (21,588), MANDASOR (20,936), and DEWĀS (15,403); and 3,847 villages.

After the conclusion of the Treaty of Mandasor with Holkar in 1818, the local corps raised in accordance with its provisions was stationed at MEHIDPUR, and the commandant received military and civil powers. His charge comprised the whole of the Agency as it was up to March 20, 1907, before the inclusion of the Indore Agency and the lately transferred Indore districts, but not the NĪMACH district, which was at that time included in Rājputāna. After the Mutiny, Colonel Keatinge, who was placed in political control of the country, moved his head-quarters from time to time between MANDASOR, AGAR, and MEHIDPUR. In 1860, when the Central India Horse was regularly constituted and stationed at Agar, the dual military and civil control of the charge, then called the Western Mālwā Agency, was entrusted to the commandant. The civil work becoming too heavy for this officer to deal with adequately, the Mālwā Agency was created under a separate Political officer in 1895, the head-quarters being placed at Nīmach. In 1903 the Indore State

districts comprised in the charge were handed over to the Resident at Indore. A further change was made in March, 1907, when the Indore Agency was abolished, and the States and estates directly under the Agent to the Governor-General were transferred to the Political Agent in Mālwā. In 1854, on the first appointment of an Agent to the Governor-General, the twin States of Dewās and several estates, of which the Thakurāt of Bāglī was the most important, remained directly under the Agent to the Governor-General, who delegated the powers of control to his First Assistant. The increase of secretariat work at head-quarters necessitated the abolition of this arrangement, and the charge was transferred. There are now five States with their head-quarters in the Agency: the Hindu twin States of DEWĀS, the Muhammadan treaty State of JAORĀ, and the mediatized Hindu States of RATLĀM, SĪTĀMAU, and SAILĀNĀ. In addition to the above, the Political Agent also has charge of a considerable portion of GWALIOR territory, of the PIRĀWA *pargana* of TONK, and of numerous holdings under British guarantee, of which PIPLODĀ and BĀGLI are the most important (see table on next page). Among these minor holdings Panth-Piplodā is peculiar, being held directly from the British Government, without the intervention of any Native State. The holders possess no land, but receive a cash assignment levied on the income derived from ten villages situated within the territory of various Thākurs, five of these villages being in Piplodā. The grantees have no proprietary rights whatever, receiving their cash assignment through the Political Agent, who holds the jurisdiction over these villages.

The Ajmer-Khandwā branch of the Rājputāna-Mālwā Railway, the Ujjain-Ratlām-Godhra branch of the Bombay, Baroda, and Central India Railway, and the Ujjain-Bhopāl Railway serve the Agency. The Agra-Bombay, Ujjain-Agar, Mhow-Nīmach, Ujjain-Sehore, Agar-Sārangpur, Dewās-Ujjain, and Dewās-Bhopāl metalled roads also traverse it.

The Political Agent exercises the usual general control over all the States, and is a Court of Sessions for the Cantonment of Nīmach. He is also the District Magistrate and Judge and Court of Sessions for the Rājputāna-Mālwā, Ujjain-Nāgda, and Ratlām-Godhra sections of the Bombay, Baroda, and Central India Railway, from Fatehābād to Kesarpura stations and Ratlām to the east of the Mahī, respectively.

The Agency comprises the following States, portions of States, and estates:—

Name.	Title.	Caste, clan, &c.	Area in square miles.	Population (1901).	Total revenue.
					Rs.
1. Dewās, Senior Branch, portion	H. H. Rājā	Ponwār Marāthā	385	51,708	2,85,000
2. Dewās, Junior Branch, portion	H. H. Rājā	Ponwār Marāthā	378	44,400	2,95,000
3. Jaorā	H.H.Nawāb	Pathān Musalmān	568	84,202	8,50,000
4. Ratlām	H. H. Rājā	Rāthor Rājput	902	83,773	5,00,000
5. Sītāmau	H. H. Rājā	Rāthor Rājput	350	23,863	1,26,000
6. Sailānā	H. H. Rājā	Rāthor Rājput	450	25,731	1,50,000
7. Piplodā	Thākur	Doria Rājput	60	11,441	95,000
8. Ajraoda	Thākur	Ponwār Marāthā	*	*	336
9. Bāgli	Thākur	Rāthor Rājput	108	14,049	1,00,000
10. Bardia (Barra)	Rao	Chauhān Rājput	7	568	15,000
11. Barkhera Deo Dungrī	Thākur	Rāthor Rājput	4	225	2,800
12. Barkhera Panth	Thākur	Rāthor Rājput	5	375	4,800
13. Bhātkherī	Rāwat	Chandrāwat Rājput	35	1,878	15,000
14. Bhojākherī	Rao	Sondhiā	6	250	2,000
15. Bichraud I	Thākur	Chauhān Rājput	*	*	1,200
16. Bichraud II	Thākur	Chauhān Rājput	*	*	1,500
17. Bilaud	Thākur	Muhammadan Saiyid	16	204	6,500
18. Borkhera	Thākur	Rāthor Rājput	8	870	13,900
19. Dābrī	Thākur	Chauhān Rājput	*	*	180
20. Datāna	Thākur	Jādon Rājput	*	*	186
21. Dhulātia	Thākur	Khīchī Rājput	*	*	1,221
22. Jawāsiā	Rao	Goyal Sesodia Rājput	4	418	10,000
23. Kālukhera	Rao	Khīchī Rājput	6	932	7,000
24. Karaudia and	Thākur	Jādon Rājput	10	1,469	8,000
Kheri Rājāpur		Chauhān Rājput	6	630	4,180
25. Kherwāsa	Thākur	Rāthor Rājput	5	716	11,000
26. Khojankhera	Thākur	Solanki Rājput	5	549	6,000
27. Lālgarh	Dīwān	Chauhān Rājput	14	1,838	18,000
28. Narwar	Rao	Jhāla Rājput	16	1,405	19,000
29. Naugaon	Thākur	Jādon Rājput	*	*	114
30. Panth-Piplodā	Pandit	Karāde Dakshanī Brāhman	19	3,544	15,000
31. Pathārī	Thākur	Chauhān Rājput	15	1,436	16,000
32. Pīplia	Rāwat	Khīchī Rājput	8	600	4,000
33. Sadākherī (Sheogarh)	Thākur	Rāthor Rājput	2	445	42,000
34. Sanauda	Thākur	Rāthor Rājput	9	143	2,200
35. Sarwan	Thākur	Rāthor Rājput	71	4,056	42,000
36. Shujaota	Thākur	Solanki Rājput	7	319	10,000
37. Sidrī	Thākur	Nimā Mahājan Baniā	1	184	3,000
38. Sirsī	Thākur	Rāthor Rājput	15	1,352	25,000
39. Tāl	Rāwat	Doria Rājput	10	1,122	10,000
40. Unī	Thākur	Doria Rājput	5	494	1,800
41. Uparwāra	Thākur	Solanki Rājput	10	1,186	20,000
Portions of					
42. Gwalior	... ...	... ...	5,246	638,290	33,49,000
43. Indore	...	... ...	37	12,404	10,000
44. Tonk	... ...	... ...	248	25,286	1,40,000
Railways, cantonments, and stations				23,771	
		Total	8,828	1,040,390	62,38,917

NOTE.—The area and population of numbers 10–14, 17, 18, 22, 25, 26, 30, 32, and 41, have also been included in their parent State.

* No villages.

Dewās States.—Twin treaty States in the Mālwā Political Charge of the Central India Agency, divided into a senior and a junior branch. The circumstances of the Dewās States are unusual. Though virtually two distinct chiefships with separate administrations, acting independently in most matters, they share the same capital town and possess only allotted shares of the same territory. Their territories, which are split up into several portions, situated in the Bhopāl and Mālwā Agency Political Charges, lie between 22° 16′ and 23° 53′ N. and 75° 34′ and 76° 46′ E., with a total area of 886 square miles. Details of each branch will be found below. The States are bounded by portions of Gwalior, Indore, Bhopāl, Jaorā, and Narsinghgarh. Except the *pargana* of Bāgaud, the whole area lies on the Mālwā plateau, and is watered by the Chambal, Siprā, and Kālī Sind.

The chiefs of Dewās are Marāthā Ponwārs connected with the DHĀR house, Udājī Rao, the first of that line, being first-cousin to Tukojī Rao and Jiwājī Rao, the founders of Dewās. Tukojī and Jiwājī were brothers, who came into Central India with the Peshwā, Bājī Rao I, in about 1728. In reward for services rendered, the Peshwā conferred several *parganas* on them, some of which their descendants still hold, while others have been lost. In 1818 a joint treaty was concluded between the British Government and Tukojī Rao II of the senior and Anand Rao II of the junior branch. The chiefs were required by the treaty to 'act by an union of authority and to administer their affairs through one public minister.' This arrangement gave rise to endless friction and was finally abandoned, each branch having its own minister. In 1836–7 the treaty obligation to provide a quota of troops was commuted into an annual money payment of Rs. 28,500, of which sum each branch pays half. In 1862 *sanads* of adoption were granted to the chiefs. In 1864 and 1890 all land required for railways was ceded by both branches. In 1881 all transit dues on salt were abandoned, and a compensatory cash payment of Rs. 412–8–0 was made in lieu of it to each branch. All remaining transit dues, except those on opium, were abolished in 1885.

The only place of any archaeological interest is SĀRANGPUR, chiefly famous as the capital of Bāz Bahādur of Mālwā. The village of Nāgda, 3 miles south of Dewās, is said to have been formerly the capital of this tract; and it shows signs of having once been a place of some size, numerous remains of Jain figures and Hindu temples lying in the neighbourhood.

Each of the States is administered by its own chief. The two administrations are entirely separate, except in regard to educational, medical, octroi, and excise matters, in which they work together. Neither branch has had its own currency. Since 1895 the British rupee has been legal tender. British copper coin is used, surcharged with the words 'Dewās State,' and the initials 'S.B.' or 'J.B.,' as the case may be. The chiefs under the treaty of 1818 ordinarily exercise full powers in judicial and all general administrative matters.

The chief articles of commerce are grain, oilseeds, cotton, and opium, which are taken to the railway at Indore for export.

Means of communication are supplied by the Agra-Bombay, Dewās-Ujjain, and Dewās-Bhopāl roads, towards the up-keep of which each branch pays Rs. 2,125 annually to the British Government. The new Nāgda-Muttra section of the Bombay, Baroda, and Central India Railway will pass through the Alot and Gadgucha *parganas* of the senior branch and junior branch respectively. Altogether, 118 miles of road have been constructed and are maintained by the two States, of which 15 miles are metalled and 103 unmetalled. Combined post and telegraph offices have been opened at Dewās and Sārangpur, with branch offices at Alot, Padhānā, Pādlia, Ringnod, Barotha, and Rāghogarh.

The States own 11 schools jointly, one being a high school. Besides these, the senior branch contains 21 primary schools, including 3 private schools, and the junior 20, including 5 private schools. The number of boys attending these is 1,339. The total expenditure on education for both branches amounts to Rs. 16,000.

Hospitals at Dewās and Sārangpur are owned jointly. A dispensary is maintained at the head-quarters of each *pargana*. The total medical expenditure for both branches amounts to Rs. 13,000.

Senior Branch.—The founder of the senior branch was Tukojī Rao I. He died in 1753, and was succeeded by his adopted son Krishnājī Rao, who fought in the disastrous battle of Pānīpat in 1761, and was followed in 1789 by his adopted son Tukojī Rao II. The fortunes of both branches fell very low at this time, owing to the depredations of the Pindāris, Sindhia, and Holkar. Krishnājī Rao II, who succeeded Rukmāngad Rao in 1860 by adoption, was a bad administrator and plunged the State in debt, necessitating its being placed under superintendence. He was succeeded in 1899 by the

present chief, Tukojī Rao III, adopted from another branch of the family, and educated at the Daly College, Indore, and Mayo College, Ajmer. The ruler bears the titles of His Highness and Rājā, and receives a salute of 15 guns.

The population was: (1881) 73,940, (1891) 82,389, and (1901) 62,312, giving a density of 139 persons per square mile. It has decreased by 24 per cent. in the last decade. Hindus number 53,512, or 85 per cent.; and Musalmāns, 7,176, or 12 per cent. Besides the two towns Dewās (population, 15,403) and Sārangpur (6,339), shared by both branches, there are 238 villages. The Mālwī dialect of Rājasthāni is the language in ordinary use. Agriculture supports 36 per cent. of the population, and general labour 29 per cent.

The territory of this branch has an area of 446 square miles, of which 132 square miles, or 29 per cent., have been alienated in land grants. About 220 square miles, or 49 per cent. of the total, are cultivated, of which 12 square miles are irrigated; cultivable land occupies 133 square miles, and forest 27 square miles, the rest being waste. Of the total cropped area, *jowār* occupies 85 square miles, or 37 per cent.; wheat, 32 square miles; oilseeds, 26 square miles; cotton, 17 square miles; and poppy, 6 square miles.

For administrative purposes the State is divided into five *parganas*, each under a *kamāsdār* (*kamāvisdār*), with headquarters at Dewās, Alot, Sārangpur, Rāghogarh, and Bāgaud. The present chief being a minor, the administration is conducted by a Superintendent, under the direct control of the Political Agent in Mālwā.

The total revenue is about 3·5 lakhs, of which 2·9 lakhs are derived from land, Rs. 33,000 from customs dues, Rs. 10,000 from duty on opium, and Rs. 7,700 from *tānka*. The land alienated in *jāgīrs* produces an income of about Rs. 90,000. The main heads of expenditure are: chief's establishment, Rs. 76,000; collection of revenue, Rs. 69,000; and general administration, Rs. 24,000. The incidence of the land revenue demand is Rs. 3–5–7 per acre of cultivated area, and Rs. 1–9–9 per acre of the total area. All collections are made in cash.

The State forces consist of 62 cavalry, 79 infantry, 69 *sibandi*, and 18 gunners with two guns. A police force of 265 regular police and 306 rural police is kept up. There is a Central jail at Dewās.

The first survey was made in 1830, only the cultivated land being measured. A plane-table survey was made in 1894, and

maps were prepared for every village. Owing, however, to successive bad years, the work of settlement is at present in abeyance.

Junior Branch.—Jiwājī Rao, the founder of the junior branch, died in 1775, and the later history of the State possesses no distinctive features.

The present chief, Malhār Rao Ponwār, succeeded in 1892. The ruler of the State bears the titles of His Highness and Rājā, and receives a salute of 15 guns.

The population was: (1881) 68,222, (1891) 69,684, and (1901) 54,904, giving a density of 125 persons per square mile. It has decreased by 21 per cent. in the last decade. Hindus number 46,892, or 85 per cent.; and Musalmāns, 5,323, or 10 per cent. There are two towns and 237 villages in the State. The Mālwī dialect of Rājasthāni is the prevailing language. About 40 per cent. of the population are supported by agriculture and 28 per cent. by general labour.

The total area is 440 square miles, of which 73 square miles, or 17 per cent., have been alienated in land grants. About 194 square miles, or 44 per cent., are cultivated, of which 7 square miles are irrigated; 21 square miles, or 5 per cent., are under forest; 62 square miles, or 14 per cent., are cultivable but not cultivated; and the rest is waste. *Jowār* occupies 63 square miles, or 31 per cent. of the cultivated area; pulses, 76 square miles, or 38 per cent.; wheat, 16 square miles; gram, 11 square miles; cotton, 13 square miles; and poppy, 5 square miles.

The State is divided into six *parganas*, with head-quarters at Dewās, Bāgaud, Gadgucha, Ringnod, Sārangpur, and Akbarpur. The total revenue is 3·5 lakhs, of which 2·6 lakhs come from land, Rs. 20,000 from customs, and Rs. 14,000 from opium and excise. The income of land alienated in *jāgirs* is Rs. 70,000. The chief heads of expenditure are: collection of revenue, Rs. 50,000; chief's establishment, Rs. 48,000; and general administration, Rs. 17,000. The incidence of the land revenue demand is Rs. 3–5–0 per acre of cultivated land, and Rs. 1–6–0 per acre of the total area.

The State forces consist of 80 cavalry, 99 infantry, and 27 artillerymen with four guns. A body of 96 regular police and 173 rural police are maintained for watch and ward. There is a Central jail at Dewās.

The first regular survey was made in 1881 and a regular assessment in 1894. A fresh settlement of the *pargana* of Bāgaud has been completed, but that of other *parganas* has

been postponed on account of the late famine and a succession of bad years.

Dewās Town.—Chief town of the twin States of the same name in Central India, situated in 22° 58′ N. and 76° 4′ E., 1,784 feet above sea-level, on the Bombay-Agra road, 24 miles from Indore. The population in 1901 was 15,403, of whom 8,713 resided in the portion belonging to the senior branch (see DEWĀS STATE), and 6,690 in that of the junior branch. The town lies at the foot of a conical hill, known as the Chāmunda Pahār, or 'hill of the goddess Chāmunda,' which rises about 300 feet above the general level. It derives its name either from this hill, which, owing to the shrine upon it, was known as Devīvāsinī ('the goddess's residence'), or, as is also alleged, from the name of the founder of the village out of which the town grew. Dewās was not a place of importance until after 1739, when it came into the hands of the Marāthās. Until 1886 the two branches exercised joint jurisdiction. In that year definite limits were assigned to each branch, the main street forming the dividing line. There are no buildings of importance in the town. The Chāmunda hill is mounted by a broad flight of stone steps, leading to an image of the goddess cut in the rocky wall of a cave. Water is supplied from a double system of water-works, one belonging to each branch, and is distributed through the town by stand-pipes. Two palaces, two sets of public offices, and two jails are maintained, and the two sections are administered by separate municipalities. A school, hospital, and guesthouse are owned jointly by both branches. A combined British post and telegraph office stands in the town.

Sārangpur.—Town in Dewās State, Central India, situated on the east bank of the Kālī Sind, in 23° 34′ N. and 76° 29′ E., 30 miles from Maksī station on the Ujjain-Bhopāl Railway, and 74 miles from Indore on the Bombay-Agra road. Population (1901), 6,339. The site is very old, but the town as it now stands does not date back earlier than the days of the Muhammadan kings of Mālwā (fifteenth century), and is entirely Muhammadan in character. That it was a place of importance in Hindu times is shown by the discovery of old coins of the punch-marked Ujjain type, while many fragments of Hindu and Jain temples are to be seen built into walls. The place first became important under Sārang Singh Khīchī in 1298, from whom it received its present name. During the fifteenth and sixteenth centuries it rose to

great importance, and is constantly mentioned by the Muhammadan historians; while the wide area covered by the ruins of the old town shows that it was then a large and flourishing place. In 1526 it was wrested from Mahmūd Khiljī II of Mālwā by Rānā Sanga of Chitor; but during the confusion caused by Bābar's invasion it fell to one Mallu Khān, who attempted to assume independence in Mālwā, but was soon after subdued by Sher Shāh. It was then included in the governorship of Shujāat Khān, and on the fall of the Sūri dynasty passed to his son Bayāzīd, better known as Bāz Bahādur. Bāz Bahādur assumed independence and struck coins, of which a few have been found. Sārangpur is best known as the scene of the death of the beautiful Rūpmatī, the famous Hindu wife of Bāz Bahādur. She was renowned throughout Mālwā for her singing and composition of songs, many of which are still sung. Her lover is described by Muhammadan writers as the most accomplished man of his day in the science of music and in Hindī song, and many tales of their love are current in the legends of Sārangpur and MĀNDU. In 1562 Akbar sent a force to Sārangpur under Adham Khān. Bāz Bahādur, taken by surprise, and deserted by his troops, was forced to fly, and Rūpmatī and the rest of his wives and all his treasures fell into the hands of Adham Khān. Various accounts of Rūpmatī's end are current, but the most probable relates that she took poison to escape falling into the hands of the conqueror. Bāz Bahādur, after various vicissitudes, finally presented himself at Delhi, and was graciously received and raised to rank and honour. He died in 1588, and lies buried at Ujjain, according to tradition, beside the remains of Rūpmatī. Sārangpur was from this time incorporated in the *Sūbah* of Mālwā, and became the chief town of the Sārangpur *sarkār*. In 1734 it fell to the Marāthās, and was held at different times by the chiefs of Dewās, Indore, and Gwalior, and the Pindāri leader Karīm Khān. In 1818 it was restored to Dewās under the treaty made in that year.

Sārangpur was in former days famous for its fine muslins. The industry has decayed since 1875, and, though it still lingers, is gradually dying out. There are few buildings of any note now standing, and those which remain are in a dilapidated state. One is known as *Rūpmatī kā Gumbaz*, or 'Rūpmatī's hall'; but from its absolute similarity to the buildings near it, this title would appear to be an invention of later days. Another similar domed building bears an inscription of 1496, stating that it was erected in the time of Ghiyās-

ud-dīn of Mālwā. A Jāma Masjid, once a building of some pretensions, bears a record dated in 1640. There was formerly a fort, but all that now remains are portions of the wall and a gateway with an inscription referring to its repair in 1578. A mosque, called the *Pīr jān kī Bhatī*, is a picturesque building now in a dilapidated state. Among the numerous Hindu and Jain remains, one statue of a Tīrthankar has been found which was erected in A.D. 1121. Up to 1889 the two branches of the State exercised a joint control; but in that year the town was divided into two equal shares, each section being controlled by a *kamāsdār* with a separate establishment. A joint school and *sarai*, an inspection bungalow, and a combined post and telegraph office are maintained in the town.

[A. Cunningham, *Archaeological Survey Report of Northern India*, vol. ii, p. 288.]

Jaorā State.—A treaty State, situated in the Mālwā Agency of Central India, with an area of 568 square miles, of which 128 have been alienated in land grants. The territories of the State are much split up, the main portion lying between 23° 30′ and 23° 55′ N. and 75° 0′ and 75° 30′ E. It is bounded by portions of the Indore, Gwalior, and Ratlām States of the Agency, the State of Partābgarh in Rājputāna, and the Thakurāt of Piplodā. It takes its name from Jaorā town, at which the head-quarters are situated. The whole State lies on the Mālwā highlands, and shares in the general conditions common to that region. There are only two rivers of importance, the Chambal and Siprā.

Ghafūr Khān was an Afghān of the Tājik Khel, from Swāt. His grandfather, Abdul Majīd Khān, originally came to India in hopes of making a fortune; and his two sons Abdul Hamīd and Abdur Rās entered the service of Ghulām Kādir Khān, notorious for having blinded the aged emperor Shāh Alam in 1788. On the execution of Ghulām Kādir by Sindhia they settled in Rohilkhand. Ghafūr Khān was the fourth and youngest son of Abdul Hamīd. He married a daughter of Muhammad Ayāz Khān, who held a high post at the Jodhpur court. Ayāz Khān assisted the freebooter Amīr Khān in settling the dispute between the chiefs of Jaipur and Jodhpur regarding the hand of the Udaipur princess Krishna Kunwari; and the friendship thus started led Ayāz to give his younger daughter to Amīr Khān, who then took Ghafūr Khān into his service, and employed him as his confidential agent and representative at the court of Holkar, when absent on distant

expeditions. After the battle of Mehidpur (Dec. 21, 1817), Holkar was forced to make terms, and signed the Treaty of Mandasor (see INDORE STATE), by the twelfth article of which it was agreed that Nawāb Ghafūr Khān should be confirmed in possession of Sanjīt, Malhārgarh, Tāl, Jaorā, and Barauda, and draw tribute from Piplodā. The Nawāb was at the same time required to furnish a quota of 500 horse and 500 foot and four guns for the assistance of the British Government, an obligation which was later on commuted for a cash payment. Amīr Khān protested against this clause, on the ground that Ghafūr Khān was holding the districts as his agent; but the claim was not admitted.

In 1821 certain agreements were mediated between the Nawāb and the Malhārgarh Thākurs. The Malhārgarh Thākurs claimed to be tributary *jāgīrdārs*, but it was held that they were merely guaranteed leaseholders, the tenure depending on the due observance of the terms of their holding; until 1890 they were a constant source of trouble to the Darbār.

In 1825 Ghafūr Khān died, leaving an infant son, Ghaus Muhammad Khān (1825–65). He was placed on the *masnad*, *nazarāna* (succession dues) of 2 lakhs being paid to Holkar. The management of the State was left to the late Nawāb's widow, but after two years she was removed from the control for mismanagement. In 1842 Ghaus Muhammad Khān received administrative powers. In the same year a money payment of 1·6 lakhs was accepted in lieu of the troops required to be kept up under the treaty, and in return for good services during the Mutiny it was further reduced to 1·4 lakhs in 1859. Three years later a *sanad* was granted guaranteeing succession in accordance with Muhammadan law. Ghaus Muhammad died in 1865, leaving a son of eleven years of age, Muhammad Ismail Khān (1865–95), who was duly installed, the usual *nazarāna* of 2 lakhs being paid to Holkar. The Nawāb was placed in charge of the State in 1874, but his administration was not a success. He incurred a debt of about 16 lakhs, and, in addition, borrowed 3 lakhs from Government. Muhammad Ismail died in 1895 and was succeeded by his son Iftikhār Alī Khān, the present chief, then a boy of twelve, the management of the State being entrusted to the Nawāb's uncle, Yār Muhammad Khān, until 1906, when the chief received powers of administration. The young chief was educated at the Daly College at Indore, and in 1902 he joined the Imperial Cadet Corps. The present ruler bears the titles of His Highness and *Fakhr-ud-daula* Nawāb *Saulat Jang*, the

second and last dignities being personal, and is entitled to a salute of 13 guns.

The population of the State was: (1881) 108,834, (1891) 117,650, and (1901) 84,202. In the latest year Hindus numbered 62,405, or 74 per cent. of the total; Musalmāns, 15,854, or 19 per cent.; Jains, 3,314, or 4 per cent.; and Animists, 2,585, or 3 per cent. (mostly Bhīls and Sondhiās. Of the Muhammadan population 73 per cent. live in Jaorā town. The density of population is 148 persons per square mile, that for all Mālwā being only 116. There are two towns, Jaorā (population, 23,854), the capital, and Tāl (4,954); and 337 villages. The population rose in the period 1888–91 by 8 per cent., but fell during the last decade by 29 per cent., chiefly on account of the famine of 1899–1900. The Rāngrī or Mālwī dialect of Rājasthānī is spoken by 70 per cent. Besides the animistic tribes mentioned, the most numerous castes among Hindus are: Rājputs, 7,200; Chamārs, 5,500; Kunbīs, 5,000; and Bālais, 3,700. About 38 per cent. of the population are supported by agriculture, and 12 per cent. by general labour.

The soil of the State is among the richest in Mālwā, being mainly of the best black cotton variety, bearing excellent crops of poppy. Of the total area of 568 square miles, 274, or 48 per cent., are under cultivation, of which 24 square miles are irrigated. Of the uncultivated area, 94 square miles, or 17 per cent. of the total area, are capable of cultivation, the rest being waste. Of the cropped area, *jowār* and cotton each occupy 49 square miles, or 16 per cent.; maize, 37 square miles, or 12 per cent.; poppy, 18 square miles, or 6 per cent.; and wheat, 10 square miles, or 3 per cent.

The chief means of communication are the Nīmach-Mhow high road and the Jaorā-Piplodā road, both metalled and kept up by Government; and the Rājputāna-Mālwā Railway and the Ratlām-Godhra-Baroda branch of the Bombay, Baroda, and Central India Railway, which joins the Rājputāna-Mālwā at Ratlām, and forms the shortest route to Bombay.

For administrative purposes the State is divided into seven *tahsīls* (or districts), Jaorā, Barauda, Barkhera, Malhārgarh, Nawābganj, Sanjīt, and Tāl Mandāwal, each under a *tahsīldār*, who is collector of revenue and magistrate of the district.

The chief is the final authority in all general administrative and civil judicial matters. In criminal cases, however, he is required to submit all cases involving the penalty of death for confirmation by the Agent to the Governor-General. The

judicial system was organized in 1885 on the model of British courts, and the punishments laid down in the British codes were introduced in place of the primitive pains and penalties which were still in force.

No revenue survey has as yet been made, and crops are appraised on the ground before the harvest. The incidence of land revenue demand is Rs. 3 per acre of cultivated land, and Rs. $1\frac{1}{2}$ per acre on the total area. Collections are made in cash, in three instalments.

The total revenue of the State amounts to 8·5 lakhs, of which 5·8 lakhs, or 68 per cent., is derived from land; Rs. 29,000, or 3 per cent., from opium; Rs. 25,000, or 3 per cent., from customs; and Rs. 14,000 from tribute. The chief heads of expenditure are: general administration, 1·2 lakhs; chief's establishment, Rs. 30,000; charges in respect of collection of land revenue, Rs. 62,600; police, Rs. 35,000; military, Rs. 34,000; public works, Rs. 31,000; tribute, Rs. 1,37,000.

A duty of Rs. 7 per maund is levied on raw opium, and of Rs. 2 on every 10 lb. of the manufactured article. Dues are also levied on every chest of 140 lb.: on Jaorā-grown opium, Rs. 30; on foreign opium, Rs. 13 when it comes from a distance of 50 miles or less, and Rs. 9 when it comes from more than 50 miles. About 1,000 chests pass annually through the Government scales maintained in Jaorā town, at which the British Government levies an export duty on all opium passing through British India to the Chinese market. The duty amounts to about 5 lakhs a year.

Since 1895 the British rupee has been legal tender.

The State maintains 59 regular cavalry, 124 infantry, and 48 artillery with 16 guns, besides 36 irregulars. The police force was organized in 1892, and now includes 370 regular police and 332 rural police, giving 1 man to every 226 persons. A Central jail is maintained at Jaorā town.

An English school was started in 1866. In 1896 the Barr High School, teaching up to the University entrance standard, was opened. There are now ten other State schools, as well as several private institutions, which are supported by grants-in-aid. The cost of education is Rs. 5,000 a year.

Two hospitals are maintained in Jaorā town, one for men and one for women, and five dispensaries in the districts.

Jaorā Town.—Capital of the State of the same name in Central India, situated in 23° 38′ N. and 75° 8′ E., about 1,600 feet above the level of the sea, with an area of $2\frac{1}{2}$ square

miles. Jaorā is on the Ajmer-Khandwā branch of the Rājputāna-Mālwā Railway, 432 miles from Bombay. The village of Jaorā belonged originally to the Khatki Rājputs, but was taken by Ghafūr Khān as the site of his chief town. It is divided into twenty-six quarters, containing bazars for the sale of different articles. The public buildings include two hospitals, one for males and one for females, a guesthouse, a high school and two smaller educational institutions, a jail, a post and telegraph office, and several *sarais*. Population has increased regularly: (1881) 19,902, (1891) 21,844, (1901) 23,854. Hindus form 43 per cent. and Musalmāns 48 per cent. of the total. The town is watched by a police force of 41 constables.

Tāl (*Tāl Mandāwal*).—Town and head-quarters of the *pargana* of the same name in Jaorā State in the Mālwā Agency of Central India, situated in 23° 43′ N. and 75° 23′ E., 18 miles by a fair-weather road from Jaorā station on the Rājputāna-Mālwā Railway. Population (1901), 4,954. The exact date of its foundation is unknown, but tradition assigns it to 1243. In the sixteenth century the Mughal Sūbahdār of Mālwā, assisted by the Doria Rājputs, conquered it. It remained under Mughal control up to 1683, but subsequently passed to some Ponwār Rājputs, from whom it was seized by Holkar in 1810. Holkar retained possession until 1818, when it was assigned to Ghafūr Khān under the Treaty of Mandasor. A municipality was created in 1902. Its average annual income, which is derived from local cesses, amounts to Rs. 1,000.

Ratlām State.—A mediatized State in the Mālwā Agency of Central India. The territory, which lies between 23° 6′ and 23° 33′ N. and 74° 31′ and 75° 17′ E., is inextricably intermingled with that of SAILĀNĀ, and boundaries are in consequence not very clearly definable. Generally speaking, the State touches the territories of Jaorā and Partābgarh (in Rājputāna) on the north; Gwalior on the east; Dhār and Kushālgarh (in Rājputāna) and parts of Indore on the south; and Kushālgarh and Bānswāra (in Rājputāna) on the west. It has an area of 902 square miles, of which 501 have been alienated in *jāgīrs* and other grants, only 401 square miles, or 44 per cent., being *khālsa* or directly held by the State. Besides this, sixty villages, with an approximate area of 228 square miles, are held by the Rao of Kushālgarh in Rājputāna, for which a *tānka* of Rs. 600 is paid to the Ratlām Darbār.

The name is popularly said to be derived from that of Ratan

Singh, the founder. This is, however, a mistake, as Ratlām was already in existence before Ratan Singh obtained it, and is mentioned by Abul Fazl in the *Ain-i-Akbarī* as one of the *mahāls* in the Ujjain *sarkār* of the Mālwā *Sūbah*.

The State lies geologically in the Deccan trap area, and the soil is formed chiefly of the constituents common to this formation, basalt predominating, together with the black soil which always accompanies it. An outcrop of Vindhyan sandstone occurs close to Ratlām city, and is quarried for building purposes.

The Rājās are Rāthor Rājputs of the Jodhpur house, being descended from Rājā Udai Singh (1584–95), one of whose great-grandsons, Ratan Singh, founded the house of Ratlām. The date of Ratan Singh's birth is uncertain, but occurred about 1618. The popular tradition which accounts for the rise in favour of Ratan Singh with the emperor Shāh Jahān tells how, when armed only with a *katār* (dagger), he encountered and slew an infuriated elephant which was causing havoc in the streets of Delhi. This deed was witnessed by the emperor, who, in reward, granted Ratan Singh a *jāgīr* worth 53 lakhs. In sober fact, however, this *jāgīr* appears to have been awarded for good service against the Usbegs at Kandahār and the Persians in Khorāsān in 1651–2. Ratan Singh was at the same time made a commander of 3,000, and granted the usual insignia of royalty and title of Mahārājā. About six years after assuming charge of the *jāgīr*, he was called upon to join Rājā Jaswant Singh of Jodhpur, who was marching to oppose Aurangzeb and Murād. In the battle fought at Dharmatpur close to Ujjain, in 1658, Ratan Singh was killed. Dharmatpur has since been known as Fatehābād, and is now a junction on the Rājputāna-Malwā Railway. Ratan Singh's cenotaph stands near the village. As a result of this action, the fortunes of the family declined and they lost much territory. About the end of the reign of Rājā Chhatarsāl, one of the sons of Ratan Singh, the State became split up into three portions. Kesho Dās, a nephew of Chhatarsāl, obtained possession of SĪTĀMAU, Chhatarsāl's eldest son Kesrī Singh succeeding to Ratlām, and Pratāp Singh, a younger son of Chhatarsāl, obtaining Raotī. Dissensions arising later on, the emperor intervened and upheld the claim of Mān Singh, Kesrī Singh's son, to the State. Mān Singh then conferred the *jāgīr* of Raotī on his brother Jai Singh, who founded the SAILĀNĀ State. In the eighteenth century the country was overrun by the Marāthās, and Rājā Padam Singh became

tributary to Sindhia. Further excesses by Jaswant Rao Holkar made punctual payment of Sindhia's tribute impossible, and Bāpu Sindhia, who had been sent to enforce its payment, ravaged the State. Rājā Parvat Singh, driven to desperation, determined to resort to arms, and inflicted a severe defeat on Sindhia. Subsequent bloodshed was averted by the intervention of Sir John Malcolm, who in 1819 mediated on behalf of the State, and guaranteed the payment of the tribute of Rs. 46,000 due to Sindhia, on which that chief agreed not to interfere in any way with the internal management of the State. This tribute is now paid to the British Government under the treaty made with Sindhia in 1860. Rājā Balwant Singh was on the *gaddi* during the Mutiny, when he rendered conspicuous services, in recognition of which his successor received a *khilat* and the thanks of Government. The late chief Ranjīt Singh succeeded in 1864 as a minor, the State remaining under superintendence till 1880. By careful management the 10 lakhs of debt with which the State had been burdened were paid off, and 6 lakhs in addition were spent in improvements. In 1864 an arrangement was made for the cession, free of compensation, of all land required by railways. In 1881 all transit dues on salt were abolished by Rājā Ranjīt Singh, compensation to the extent of Rs. 1,000 per annum being allowed, and in 1885 the chief abolished all remaining transit dues, except those on opium. By an arrangement made in 1887 regarding the collection of customs in Sailānā, the Ratlām Darbār, in consideration of the payment of a fixed sum yearly, waived its right to levy the dues in Sailānā territory. Rājā Ranjīt Singh was created a K.C.I.E. in 1887, and died in 1893, when his son, the present chief, Rājā Sajjan Singh, succeeded. He was educated at the Daly College at Indore. The State remained under management till 1898. In 1903 His Highness joined the Imperial Cadet Corps. The chief has the titles of His Highness and Rājā, and receives a salute of 11 guns.

The population of the State was: (1881) 87,314, (1891) 89,160, and (1901) 83,773. It contains one town, RATLĀM, the capital (population, 36,321), and 206 villages. Hindus number 52,288, or 62 per cent.; Animists (chiefly Bhīls), 14,002, or 16 per cent.; Musalmāns, 10,693, or 12 per cent.; and Jains, 6,452. The total population has decreased by 6 per cent. during the last decade, while the rural population has decreased by 17·6 per cent., owing to the effects of famine. The density of population, excluding the city of Ratlām, is

54 persons per square mile. The principal dialect is Mālwī (or Rāngrī), spoken by 70 per cent. of the population. About 40 per cent. of the total are supported by agriculture and 12 per cent. by general labour. The Canadian Presbyterian Mission has a station in the chief town. The State was attacked by plague in 1902, 1,849 deaths occurring in the city between November of that year and March, 1903. In 1904 there were 2,000 deaths from the same cause.

The soil of the plateau portion of the State is mainly of the black cotton variety, and bears good crops. Of the total area, 182 square miles, or 20 per cent., are under cultivation, 11 square miles being irrigated; 55 square miles, or 6 per cent., are under forest; and 388 square miles, or 43 per cent., cultivable but lying fallow; the remainder is irreclaimable waste.

Wheat occupies 54 square miles, or 24 per cent. of the total cropped area; *jowār*, 46 square miles, or 21 per cent.; maize, 25 square miles, or 11 per cent.; gram, 23 square miles, or 10 per cent.; cotton, 23 square miles, or 10 per cent.; poppy, 11 square miles, or 5 per cent.

The chief trade routes are the Ratlām-Godhra branch of the Bombay, Baroda, and Central India and the Rājputāna-Mālwā Railways. There are about 14 miles of metalled roads in and around Ratlām town. The other metalled roads in the State are 25 miles of the Mhow-Nīmach road, and 8 miles of the Nāmlī-Sailānā road. British post offices are maintained at Ratlām town and railway station, and at Nāmlī station, and a telegraph office at Ratlām, combined with the post office, as well as at all railway stations.

The State is, for administrative purposes, divided into two *tahsīls*, Ratlām and Bājna, each under a *tahsīldār*. It is administered directly by the chief, assisted by the *dīwān* and the usual departmental officers. The chief has full powers in all civil and general administrative matters. In criminal cases his powers are those of a Sessions Court, subject to the proviso that all sentences involving death, transportation, or imprisonment for life must be referred to the Agent to the Governor-General for confirmation.

The normal revenue amounts to 5 lakhs, of which 2·9 lakhs are derived from land; Rs. 67,000 from customs; Rs. 34,300 from tribute paid by feudatory Thākurs; and Rs. 1,000 as compensation paid by Government for abolition of transit dues on salt. The income from alienated lands is 4·4 lakhs. The chief heads of expenditure are: charges in respect of land revenue,

Rs. 42,500; chief's establishment, Rs. 56,000; general administration, Rs. 65,600; police, Rs. 72,400; tribute to British Government, Rs. 42,700; public works, Rs. 20,000.

Of the total area of the State, 456 square miles, or 51 per cent., have been alienated in *jāgīr* holdings, which comprise 124 square miles, or 68 per cent. of the total cultivated area, but contribute only Rs. 34,000 towards the revenue. The incidence of the land revenue demand is Rs. 4-11-3 per acre of cultivated area, and R. 1 on the total area. Proprietary rights in land are not recognized. The system of farming villages previously in force throughout the State is now applied only to villages which cannot be managed directly owing to paucity of cultivators. An assessment by the plough (*hāl*) called *hālbandī* is made in the hilly tract. The revenue of *khālsa* lands is assessed according to the nature of the soil and its capability for being irrigated.

The first settlement for revenue purposes was made in 1867 for ten years, the demand being 8·2 lakhs, and each village being regularly surveyed. In 1877 a fresh survey was made; the average rate for irrigated land was Rs. 28 and for 'dry' Rs. 3-13-0 per acre, showing an increase in the demand of 31 per cent. A third settlement was started in 1895, but was never completed.

The State has never had a silver coinage of its own, and before the introduction of the British rupee as legal tender, in 1897, carried on its transactions in various local currencies, the commonest being the *Sālim shāhi* rupee coined in Partābgarh (Rājputāna). Copper has long been coined, and is still issued.

The State army consists of a body of regular cavalry of 12 men, who form the chief's personal guard, and of 100 regular infantry (*tilangas*), who furnish guards for the palace and offices. About 100 irregular cavalry and 115 irregular infantry act as police. There are 5 serviceable guns, manned by 12 gunners. The regular police force consists of 235 men under a superintendent for the city, and 197 constables for rural areas. The head-quarters jail is in Ratlām city, while a district jail is maintained at Bājna.

The first State school for boys was opened in 1864. In 1870 a girls' school was started, and in 1872 the Ratlām Central College. One hospital is kept up in Ratlām city and a dispensary at Bājna. Vaccination is regularly carried out.

Ratlām Town.—Capital of the State of the same name, in Central India, situated in 23° 19′ N. and 75° 3′ E., 411

miles distant from Bombay. The town stands at an elevation of 1,577 feet above sea-level, and is clean and well laid out. It contains no buildings of any importance, the most imposing edifice being the Rājā's palace. A large number of Jain religious establishments (*thānak*) exist in the place. Population has been: (1881) 31,066, (1891) 29,822, and (1901) 36,321. Hindus form 60 per cent. of the total; Musalmāns, 29 per cent.; and Jains, 14 per cent. Christians number as many as 282, owing to the presence of the Canadian Presbyterian Mission settlement. The addition of the population within railway limits increases the number of Christians to 429. Besides the Central College there are fifty other educational establishments, State and private, in the town. The chief public buildings are the British telegraph and post office, a *dāk*-bungalow, and a State guesthouse. The last building is situated in the centre of a public garden, where a small zoological collection is kept up. Ratlām is the junction for the Rājputāna-Mālwā Railway and the Ratlām-Baroda branch of the Bombay, Baroda, and Central India Railway.

Sītāmau State.—One of the mediatized States of the Central India Agency, under the Political Agent in Mālwā, lying between 23° 48′ and 24° 8′ N. and 75° 15′ and 75° 32′ E., with an area of about 350 square miles, of which 239 square miles, or 68 per cent., have been alienated in *jāgīr* grants. It is bounded on the north by the Indore and Gwalior States; on the south by Jaorā and Dewās; on the east by the Jhālawār State in Rājputāna; and on the west by Gwalior. The place after which it takes its name was founded by a Mīnā chief, Sātajī, the name Sātāmau, or village of Sāta, having been metamorphosed into the more orthodox name of Sītāmau. The State is situated on the Mālwā plateau, and its geological conditions, flora, and fauna are the same as elsewhere in that region. The only stream of importance is the Chambal river, which forms the eastern boundary, and is used as a source of irrigation.

The Sītāmau chief is a Rāthor Rājput belonging to the Jodhpur family, and closely related to the Rājās of RATLĀM and SAILĀNĀ. The Sītāmau State was founded by Kesho Dās, a grandson of Ratan Singh of Ratlām, who in 1695 received a *sanad* (grant) from Aurangzeb conferring the *parganas* of Titroda, Nāhargarh, and Alot upon him. Of these *parganas*, Nāhargarh and Alot were seized by the chiefs of Gwalior and Dewās respectively, during the Marāthā invasion. On the settlement of Central India, after the Pindāri War,

Sir John Malcolm mediated between Daulat Rao Sindhia and Rājā Rāj Singh of Sītāmau, and the latter was confirmed in the possession of his land on paying a yearly tribute to Sindhia of Rs. 33,000, which in 1860 was reduced to Rs. 27,000. For services rendered in the Mutiny of 1857, Rājā Rāj Singh received a *khilat* of Rs. 2,000. In 1865 he ceded all land required for railways free of compensation, and in 1881 relinquished his rights to levy transit dues on salt, receiving a sum of Rs. 2,000 annually as compensation. He died without issue, and was succeeded by Bahādur Singh, selected from another branch of the family by the British Government, and installed in 1885. The Gwalior Darbār raised an objection, contending that they should have been consulted, and also claimed succession dues (*nazarāna*). It was ruled, however, that Sītāmau being a mediatized chiefship of the first class, the primary contention was not tenable, while succession dues were payable to the British Government only and not to the Darbār. In 1887 Bahādur Singh abolished all transit dues in his State, except those on opium and timber. He died in 1899 and was succeeded by Shārdul Singh, who only lived ten months. The present chief, Rām Singh, was selected by Government to succeed him in 1900. He is the second son of the Thākur of Kāchhī-Baroda (see BHOPĀWAR AGENCY), and was born in 1880 and educated at the Daly College at Indore. The ruler bears the titles of His Highness and Rājā, and receives a salute of 11 guns.

The population of the State has been: (1881) 30,939, (1891) 33,307, and (1901) 23,863. In the latest year Hindus numbered 21,406, or 90 per cent. of the total; Musalmāns, 1,517; Jains, 781; and Animists, 159. The density is 68 persons per square mile. The population decreased by 28 per cent. during the decade ending 1901. The State contains one town, SĪTĀMAU, the capital (5,877); and 89 villages. The principal dialect is Rāngrī or Mālwī, spoken by 98 per cent. of the population. The most numerous castes are Brāhmans and Rājputs, each numbering about 4,000. Agriculture supports 48 per cent. of the total population, and general labour 12 per cent.

The rich black soil which prevails produces excellent crops of all ordinary grains, and also of poppy grown for opium. Of the total area of 350 square miles, 70, or 20 per cent., are under cultivation, 9 square miles, or 13 per cent., of this area being irrigated and 60 'dry'; of the remainder, 7 square miles are capable of cultivation, the rest being jungle and

irreclaimable waste. Of the cropped area, 61 square miles produce cereals, 7 poppy, and 2 cotton. Irrigation is confined to poppy and vegetables.

Trade and commerce have expanded considerably since the opening of the Rājputāna-Mālwā Railway, and the construction of the metalled road between the Mandasor station on that line and the town of Sītāmau, a distance of 18 miles. A British post and telegraph office has been opened at Sītāmau town.

The State is divided for administrative purposes into three *tahsīls*, Sītāmau, Bhagor, and Titroda, each under a *tahsīldār* or *naib-tahsīldār*, who is collector of revenue and magistrate for his charge.

The Rājā has full powers in all revenue, civil judicial, and general administrative matters. In criminal cases he exercises the powers of a Sessions Court in British India, but is required to submit all sentences of death, transportation, or imprisonment for life to the Agent to the Governor-General for confirmation. The British codes, modified to suit local needs, have been introduced into the State courts.

The normal revenue is 1·3 lakhs. Of this, Rs. 80,000 comes from land, Rs. 31,000 from tribute paid by feudatory Thākurs, and Rs. 13,000 from customs dues. The principal heads of expenditure are: chief's establishment, Rs. 23,000; general administration, Rs. 11,000; public works, Rs. 5,000; police, Rs. 8,000; tribute to the Gwalior State, Rs. 27,000. The income of alienated lands amounts to 1·7 lakhs. The incidence of land revenue demand is Rs. 3 per acre of cultivated land, and 13 annas per acre of the total area. British coin has been the State currency since 1896.

No troops are kept up by the State. A police force was organized in 1896, and a jail has been opened. Sītāmau town contains one school, with about 200 pupils, and a dispensary.

Sītāmau Town.—Capital of the State of the same name, in Central India, situated in 24° 1′ N. and 75° 21′ E., on a small eminence 1,700 feet above sea-level. Sītāmau is 132 miles distant by road from Indore. It is connected with the Mandasor station of the Rājputāna-Mālwā Railway by a metalled road 18 miles in length, and is 486 miles from Bombay. Population (1901), 5,877. The town is surrounded by a wall with seven gates, and its foundation is ascribed to a Mīnā chief, Sātajī (1465). It fell later into the hands of the Gajmālod Bhūmias. These Bhūmias were Songara Rāthors,

who came into Mālwā and took Sītāmau from its original owners about 1500. About 1650 Mahesh Dās Rāthor, father of Ratan Singh, was journeying from Jhālor to Onkārnāth, and was forced to stop at Sītāmau, owing to his wife's illness. She died here, and he asked the Gajmālod Bhūmias for permission to erect a shrine to her memory, but they refused. He treacherously invited them to a feast, murdered them, and seized Sītāmau. The connexion thus established between this place and the Rāthor clan caused Ratan Singh to get it included in his grant of Ratlām.

Ladūna, situated 3½ miles from Sītāmau, on the edge of a fine tank, was the chief town from 1750 to 1820, Sītāmau being too open to attack by the Marāthās. The town contains a school, a guesthouse, a dispensary, and a British post and telegraph office.

Sailānā State.—One of the mediatized States of the Central India Agency, under the Political Agent in Mālwā. The State has an area of about 450 square miles, of which, however, about half has been alienated in land grants. Owing to the inextricable mingling of its territory with that of Ratlām, no very accurate figure can be arrived at. The State is called after the capital town which stands at the foot (*ānana*, lit. mouth) of the hills (*shaila*), whence it derives its name of Sailānā. Scattered portions of Sailānā touch the Gwalior, Indore, Dhār, Jhābua, Jaorā, Bānswāra, and Kushalgarh States, of which the two last are in Rājputāna. The only stream of importance is the Mahī, which flows through the western portion of the State.

The chiefs of Sailānā are Rāthor Rājputs of the Ratanāvat branch, an offshoot of the Ratlām house, and till 1730 Sailānā formed a part of Ratlām. In that year Jai Singh, a great-grandson of Ratan Singh, the founder of Ratlām, started an independent State, of which Raotī was the capital. In 1736 he built the present capital of Sailānā. During the settlement of Mālwā in 1819, Rājā Lachhman Singh received, through the mediation of Sir John Malcolm, an agreement on behalf of Daulat Rao Sindhia, by which all interference in the administration of the State by the Gwalior Darbār was prohibited, and he was secured in his possessions on payment of a tribute of Rs. 23,000. The payment of this tribute was transferred to the British Government in 1860. From 1850, the chief, Dule Singh, being a minor, the State was administered by the British authorities, but during the disturbances of 1857 it was entrusted to the late chief's widow,

who rendered good service. In 1881 the State abandoned all transit duties on salt, receiving annually from the British Government 100 maunds of salt free of cost. In 1883, however, this compensation was commuted to an annual cash payment of Rs. 412-8-0. In 1887 an agreement was made between the Ratlām and Sailānā States by which the latter levies its own customs duties, compensating Ratlām for relinquishing its right to levy customs dues in Sailānā by an annual payment of Rs. 6,000. In the same year all transit dues, except those on opium, were abolished. The present chief, Rājā Jaswant Singh, succeeded, by adoption, in 1895. He has done much to improve the financial condition of the State, though the famine of 1899-1900 caused fresh embarrassments. He received the gold Kaisar-i-Hind medal in 1901, and was made a K.C.I.E. in 1904. The territory, as is usual in Rājput holdings, has been alienated to a considerable extent, ten of the *jāgīrdārs* being Rāthor Rājputs connected with the ruling family. The chief enjoys the titles of His Highness and Rājā, and is entitled to a salute of 11 guns.

The population of the State has varied: (1881) 29,723, (1891) 31,512, and (1901) 25,731. In the latest year Hindus formed 67 per cent. of the total, while Animists (chiefly Bhīls) numbered 6,300, Musalmāns 1,321, and Jains 912. The population decreased by 22 per cent. during the last decade, and now represents a density of 57 persons per square mile. The State contains 96 villages and one town, SAILĀNĀ, the capital (population, 4,255). About 78 per cent. of the population speak the Mālwī dialect of Rājasthānī, and 15 per cent. Bhīlī. The prevailing castes and tribes are Kunbīs (2,700), Rājputs (2,100), and Bhīls (6,300). Agriculture and general labour support the majority of the inhabitants.

The soil over most of the area is of the high fertility common in Mālwā, bearing excellent crops of all the ordinary grains and also of poppy, which forms one of the most valuable products.

Of the total area of 450 square miles, 123, or 26 per cent., are under cultivation, 5 square miles being irrigable, and the rest 'dry' land. About 38 square miles, or 30 per cent. of the cropped area, are under cereals, 3 under poppy, and 3 under cotton. Of the uncultivated area, 65 square miles, or 14 per cent., are capable of cultivation, 39 are under forest, and the rest is irreclaimable waste. Pasturage is ample in good years. In former days there was a considerable industry in brass-work and the manufacture of dye from the *āl* tree

(*Morinda tinctoria*), but the importation of foreign materials has almost entirely killed the latter.

The Baroda-Nāgda section of the Bombay, Baroda, and Central India Railway passes through the State, with stations at Raotī and Bāngrod. A metalled road connects Sailānā town with the Nāmlī station of the Rājputāna-Mālwā Railway, and a section of the Mhow-Nīmach high road passes through the south-western districts of Bhīlpānk and Bāngrod. British post offices are maintained at Sailānā, Bāngrod, and Raotī, and telegraph offices at the railway stations of Raotī and Bāngrod.

For administrative purposes the State is divided into four sections: the chief town and its environs, and the districts of Bhīlpānk, Bāngrod, and Raotī. The chief administers the State assisted by a *dīwān*, and in civil matters has complete control. In criminal cases he exercises the powers of a Sessions Court, but submits for confirmation by the Agent to the Governor-General all sentences of transportation, imprisonment for life, or capital punishment.

The normal revenue amounts to 1·5 lakhs, of which 1·1 lakhs are derived from the land; Rs. 18,000 from customs; Rs. 21,000 from *tānka* (tribute from feudatory land-holders); and Rs. 412–8–0 from the British Government in lieu of salt dues relinquished in 1881. The chief heads of expenditure are general administration, including the chief's establishment, Rs. 9,000; military, Rs. 15,000; tribute to British Government, Rs. 23,000 (paid to Sindhia until 1860); Rs. 6,000 to Ratlām, being the share of *sāyar* dues levied in Sailānā.

The incidence of land revenue demand is Rs. 3 per acre of cultivated land and 15 annas per acre of total area. The land revenue system includes the grant of leases to each cultivator for a certain number of years.

The British rupee is the current coin in the State, the *Sālim shāhi* (of Partābgarh) having been disused since 1897. Copper has been minted at Baramāwal and Sailānā, but the former mint was closed in 1881, and it is proposed to close the latter.

The State forces consist of 162 regular cavalry, who form the chief's body-guard, 278 irregular infantry, 5 guns and 15 gunners. The police were regularly organized in 1899. A jail is maintained in Sailānā town. Seven schools are maintained in the State, with an average attendance of 100 pupils. Two dispensaries are kept up.

Sailānā Town (*Salāna*).—Chief town of the State of the same name, in Central India, situated in 23° 28′ N. and 74° 57′ E., at the foot of the Vindhyas, 1,847 feet above sea-

level. Sailānā is 10 miles by metalled road from Nāmlī station on the Rājputāna-Mālwā Railway, and 521 by rail from Bombay. Population (1901), 4,255. The town, which dates from 1736, has no buildings of any note in it except the Rājā's new palace. A dispensary, an inspection bungalow, a British post office, a jail, and a school are situated within its limits.

Piplodā.—One of the mediatized chiefships of the Central India Agency, in the Mālwā Political Charge. It has an area of about 60 square miles.

The ancestors of the present chief were Doria Rājputs, who migrated from Kāthiāwār, one Kālujī seizing the fort of Sabalgarh, 7 miles from the present town of Piplodā, in 1285. In 1547 Shārdul Singh, sixth in descent from Kālujī, greatly extended his possessions and founded the town of Piplodā. The estate was reduced to its present dimensions by the inroads of the Marāthās, the Thākur becoming subject to Amīr Khān. When independence was guaranteed to JAORĀ in 1818 by the twelfth article of the Treaty of Mandasor, the question of the status of Piplodā arose. Through the mediation of Sir John Malcolm, the Nawāb of Jaorā agreed in 1821 to allow the Thākur to hold his lands on paying Rs. 28,000 a year as tribute, and surrendering half the *sāyar* dues of the holding. In 1844 a fresh agreement was made, without the cognizance of the Government of India, in which the Thākur's position was more carefully defined. During the Mutiny Thākur Shiv Singh furnished cavalry and men to the British authorities at Mandasor. The present chief, Thākur Kesrī Singh, succeeded in 1887, having been educated at the Daly College at Indore.

The estate has a population (1901) of 11,441, of whom Hindus form 84 per cent. There are twenty-eight villages in the Thakurāt, the revenue of five of which is assigned to Panth-Piplodā (see MĀLWĀ AGENCY). About 72 per cent. of the population speak the Mālwī dialect, and 90 per cent. are agriculturists, the principal caste supported by it being the Kunbī.

The land is for the most part highly fertile, being chiefly black cotton, producing excellent crops of all the ordinary grains and of poppy. Of the total area, 33 square miles, or 55 per cent., are under cultivation, 3 square miles of this being irrigable. About 30 square miles produce cereals, 3 poppy, and one cotton. There are two metalled roads in the estate, one leading to Rankoda, the other to Puniākherī.

The Thākur administers the estate with the assistance of a *kāmdār*, and has limited judicial powers, all heinous cases

being referred to the Political Agent. The total revenue is Rs. 95,000, of which Rs. 90,000 is derived from the land. The Thākur receives small yearly *tānkas* (cash payments) from the States of Dewās (Rs. 253) and Jaorā (Rs. 1,000). Revenue from irrigated land is collected in cash, from unirrigated in kind. The incidence of the revenue demand is Rs. 3-3-0 per acre of cultivated area.

Piplodā, the capital of the estate, is situated in 23° 36′ N. and 74° 57′ E., 11 miles from Jaorā, with which it is connected by a metalled road. Its population in 1901 was 3,282. A *dāk*-bungalow, a British post office, a hospital, a jail, and a school are situated in the town. Seven miles away stands the old fort of Sabalgarh, the first capital of the holding.

Pirāwa District.—One of the Central India *parganas* of the State of Tonk, Rājputāna. It is for certain purposes included in the charge of the Political Agent, Mālwā. It has an area of 248 square miles, and lies between 24° 1′ and 24° 24′ N. and 75° 51′ and 76° 11′ E., being bounded on the north by Indore, on the west by Indore and Jhālawār, and on the south and east by Gwalior. A group of Indore villages almost divides the northern from the southern half. The country is undulating in character, the uplands being chiefly reserved for grass, while the rich black soil in the valleys yields fine crops. The population in 1901 was 25,286, compared with 40,806 in 1891. There are 126 villages and one town, the head-quarters of the district. The principal castes are Sondhias, Mīnās, Dāngis, and Chamārs, forming respectively about 20, 14, 9, and 8 per cent. of the total. Nothing is known of the history of the district prior to the time of Akbar, when it formed part of the Kotrī-Pirāwa *sarkār* of the *Sūbah* of Mālwā. It was included in the territory bestowed on Ratan Singh of Ratlām by Shāh Jahān, but when Mahārājā Sawai Jai Singh of Jaipur was Sūbahdār of Mālwā it was transferred to Bājī Rao Peshwā. Subsequently, Holkar took possession, and in 1806 Jaswant Rao Holkar made it over to Amīr Khān, the grant being confirmed by the British Government under the treaty of 1817. Of the total area, 210 square miles, or 84 per cent., are *khālsa*, paying revenue direct to the Tonk Darbār, and the *khālsa* area available for cultivation is about 166 square miles. Of the latter, about 59 square miles, or 35 per cent., were cultivated in 1903-4, the irrigated area being nearly 6 square miles. Of the area cropped, *jowār* occupied 58 per cent., cotton 9, maize 8, and poppy 6 per cent. The revenue from all sources is about 1·4 lakhs, of which four-fifths is derived from the land.

The town of Pirāwa is situated in 24° 9′ N. and 76° 3′ E., about 140 miles almost due south of Tonk city. The population in 1901 was 4,771, Hindus forming nearly 50 per cent., Musalmāns 31, and Jains about 19 per cent. The town, which, from the inscriptions in its Jain temples, appears to date from the eleventh century, contains a picturesque fort of no great age, a post and telegraph office, a small jail, a vernacular school, and a dispensary for out-patients.

BHOPĀWAR AGENCY

Bhopāwar Agency.—A Political Charge under the Central India Agency, lying between 21° 22′ and 23° 14′ N. and 74° 2′ and 76° 31′ E., with an area of about 7,684 square miles. It is bounded on the north by Ratlām, the Indore Residency, Dewās, and Gwalior; on the south by the Khāndesh District of Bombay; on the east by British Nimār and the Bhopāl State; and on the west by the Rewā Kāntha Agency.

The physical aspects of the Agency vary markedly in different parts. The two great ranges of the VINDHYAS and SĀTPURĀS traverse it from east to west, enfolding between them the broad and fertile valley of the NARBADĀ. To the north, beyond the Vindhyas, the greater part of the Dhār State and the Amjhera district lie on the open Mālwā plateau. Below is the Narbadā valley, and farther south the mountainous forest-clad region, in which the Alī-Rājpur, Barwānī, and Jobat States lie, known as Bhīlwāra or the 'Bhīl country,' a wild and sparsely inhabited tract. The famous stronghold of MĀNDU, the Buddhist caves of BĀGH, and the sacred hill of Bāwangaja near BARWĀNĪ, are situated in this charge, while numerous ruined forts, mosques, and palaces, now buried deep in jungle, testify to its prosperity and importance in Mughal days, when it formed a part of the Bijāgarh *sarkār* of the *Sūbah* of Mālwā.

The population in 1901 was 547,546, of whom Hindus numbered 257,408, or 47 per cent.; Animists, 250,042, or 46 per cent.; Musalmāns, 29,895, or 5 per cent.; and Jains, 9,721. The density is 75 persons per square mile. The Agency contains three towns, DHĀR (17,792), BARWĀNĪ (6,277), and KUKSHI (5,402); and 3,031 villages.

The charge was originally divided into two sections, known as the Bhīl and Deputy Bhīl Agencies, with head-quarters at Bhopāwar and Mānpur respectively. In 1857, after the Political officer's residence at Bhopāwar was destroyed by the mutineers, the head-quarters were removed to Sardārpur, when the officer commanding the Bhīl Corps was entrusted with the

political control of the Agency. The civil work later on proved too heavy, and a separate Political officer was considered necessary. In 1882, therefore, the Bhīl and Deputy Bhīl Agencies were amalgamated, and a regular Agency was constituted with head-quarters at Sardārpur. Following the creation, in 1899, of the Indore Residency, all but three of the Indore State *parganas*, formerly included in this charge, were transferred to the Resident in 1904. In 1901 the Bāgaud *pargana* of DEWĀS, made over to the British Government for administrative purposes in 1828, was transferred to the Indore Agency. The charge now comprises the treaty State of DHĀR; the mediatized States of JHĀBUA, BARWĀNĪ, ALĪ-RĀJPUR, and JOBAT; eighteen guaranteed Thakurāts and Bhūmiāts, the latter holding chiefly from the Dhār State; the three Indore

Name.	Title.	Caste, clan, &c.	Area in square miles.	Population (1901).	Total revenue.
					Rs.
1. Dhār (portion)	H. H. Rājā	Ponwār Marāthā	1,765	140,700	9,00,000
2. Jhābua	H. H. Rājā	Rāthor Rājput	1,336	80,889	1,10,000
3. Barwānī	Rānā	Sesodia Rājput	1,178	76,136	4,00,000
4. Alī-Rājpur	Rānā	Rāthor Rājput	836	50,185	1,00,000
5. Jobat	Rānā	Rāthor Rājput	140	9,443	21,000
6. Bakhtgarh	Thākur	Ponwār Rājput	65	6,774	60,000
7. Bhārudpura	Bhūmia	Bhilāla	22	1,259	6,000
8. Barkhera (*chhota*)	Bhūmia	Bhilāla	23	1,929	5,000
9. Barkhera (*mota*)	Bhūmia	Bhilāla	44	6,027	25,000
10. Chiktiābar	Bhūmia	Bhilāla	2	283	825
11. Dhotria (or Bhaisola)	Thākur	Rāthor Rājput	16	3,040	12,000
12. Garhī (or Bhaisākho)	Bhūmia	Bhilāla	6	564	3,000
13. Jāmnia	Bhūmia	Bhilāla	40	2,877	24,000
14. Kāchhī-Baroda	Thākur	Rāthor Rājput	44	2,783	30,000
15. Kāli Baorī	Bhūmia	Bhilāla	12	1,646	6,000
16. Kathiwāra	Thākur	Jādon Rājput	69	3,425	4,000
17. Kathoria	Bhūmia	Bhilāla	...	...	2,000
18. Kothideh	Bhūmia	Bhilāla	10	328	1,400
19. Mathwār	Rānā	Ponwār Rājput	65	1,022	4,000
20. Multhān	Thākur	Rāthor Rājput	91	7,644	60,000
21. Nīmkhera (or Tirla)	Bhūmia	Bhilāla	91	4,641	18,000
22. Rājgarh	Bhūmia	Bhilāla	20	682	5,000
23. Ratanmāl	Thākur	Ponwār Rājput	32	1,200	5,000
24. Mānpur (British)	... ...	... ...	60	4,890	19,800
25. Gwalior (portion)	... ...	... ...	1,275	96,426	58,000
26. Indore (portion)	... ...	... ...	442	39,343	1,56,600
Railways and military station	... ...	... ...	...	3,410	...
		Total	7,684	547,546	20,36,625

NOTE.—The areas of Nos. 6–15, 17, 18, 20, 21, and 22 have also been included in their parent States of Dhār, Gwalior, and Indore.

parganas of Chikalda, Lawānī (see NIMĀR ZILA), and Petlāwad (see INDORE ZILA); the Gwalior district of AMJHERA; and the British district of MĀNPUR. None of the guaranteed estates of this Agency receives any allowance from, or pays any tribute to, the British Government.

The Political Agent exercises the powers of District Magistrate and a Court of Sessions within the limits of his charge, except in States where such powers are exercised by the chiefs, and also on that portion of the Godhra-Ratlām branch of the Bombay, Baroda, and Central India Railway which passes through the Jhābua State east of the Mahī river.

The Agra-Bombay and Mhow-Nīmach high roads and the Ratlām-Godhra branch of the Bombay, Baroda, and Central India Railway traverse the charge.

The Agency comprises the States, portions of States, and estates shown in the table on the previous page.

Dhār State.—A treaty State in Central India, under the Bhopāwar Agency, lying between 21° 55′ and 25° 23′ N. and 74° 41′ and 76° 33′ E. It has an area of about 1,775 square miles, of which, however, 329 square miles are held by guaranteed estate-holders, 1,446 square miles being *khālsa* or directly under the Darbār. The territory is much cut up by intervening portions of other States. It takes its name from the old city of Dhār, long famous as the capital of the Paramāra Rājputs. The country falls into two natural divisions: the high-level tract with an area of 869 square miles, situated above the Vindhyan scarp, on the Mālwā plateau; and the districts which lie in the hilly country to the south of this range. The Narbadā, Mahī, Chambal, Kālī Sind, and numerous tributaries of these streams flow through the State.

A complete geological survey has not as yet been carried out. The greater part of the country lies in the Deccan trap area; but the Nimanpur *pargana*, which constitutes what is known to geologists as the Dhār forest area, presents many interesting and varied features. The northern part of this area is formed of trap, underlaid by rocks of the Lameta series. The extraordinary uniformity of the rocks met with, and the absence of all prominent physical features to mark their boundaries, point to its having been a very ancient land surface, which was reduced to an almost flat plain before the underlying Lametas had been deposited. The trap and other softer rocks were afterwards removed by denudation and exposed the old surface. In the south of this region the Vindhyans are particularly well shown. At Dhārdī village (22° 19′ N. and

76° 25′ E.) the Narbadā leaps over a ledge of shale and has worked the underlying sandstone into pot-holes, in which, after the river has subsided, large numbers of pebbles are found beautifully polished by contact with each other at the sides of the excavation. The stones consist mostly of Bijāwar jaspers, agates, diorite, and sandstone pebbles, which are much sought after by pilgrims, who set up the larger stones as *lingams*. In the centre of the tract is a large outcrop of Bijāwar sandstone, mixed with a white conglomerate of quartz and a cherty limestone underlaid with gneiss. By far the most remarkable rocks in this area, however, are the columnar basalts found in intrusive dikes. These columns are horizontal, and at right angles to the walls of the dikes. At Sītāban village (22° 32′ N. and 75° 22′ E.) one of these dikes forms an almost rectilineal ridge 2½ miles long, rising to about 200 feet above the plain and striking east and west. Its summit is of very unusual appearance, being covered with huge six-sided prismatic columns stacked one upon the other with perfect regularity and quite loose. Many of the rocks in this area yield good building material, especially the Lameta sandstones, while the limestones are burnt for lime. Slates of good quality could be cut in the Bijāwars. Iron ores abound and were formerly smelted, as is shown by the remains of old workings and large deposits of slag.

The flora consists mainly of teak, black-wood (*Dalbergia latifolia*), *saj* (*Terminalia tomentosa*), *tendū* (*Diospyros tomentosa*). *sādad* (*Ougeinia dalbergioides*), and *anjan* (*Hardwickia binata*), with undergrowth of *Grewia*, *Phyllanthus*, *Zizyphus*, and *Woodfordia*. Tigers, leopards, *sāmbar* (*Cervus unicolor*), and other wild animals are met with in the jungles, while small game is plentiful.

The climate of the Mālwā plateau section is very temperate; in the Nimār section below the Vindhyas a much higher temperature is experienced during the summer months, while the cold season is of short duration. The following table gives the average mean temperatures (in degrees F.) of the three representative seasons :—

Division.	Cold season, October to January.		Hot season, February to May.		Rainy season, June to September.	
	Max.	Min.	Max.	Min.	Max.	Min.
Mālwā . . .	74·4	59	101·4	87·8	89·8	76·2
Nimār . . .	94·0	68	113·7	97·0	98·2	68·7

The annual rainfall for the two natural divisions during the last thirteen years averaged 26 inches for the Mālwā section and 25 inches for Nimār.

The chiefs of Dhār are Ponwār Marāthās, claiming descent from the great Paramāra clan of Rājputs who ruled over MĀLWĀ from the ninth to the thirteenth century. The Paramāras were driven out by the Muhammadans, a section of the clan taking up their abode in the Deccan. From this section the present Marāthā Ponwārs trace their descent. In 1560 Dhār fell to Akbar and was included in the *Sūbah* of Mālwā. In 1690 the Marāthās crossed the Narbadā for the first time and plundered the town and district of Dharampurī belonging to this State; and from this time it was never free from their depredations. In 1723 the Nizām resigned the governorship of Mālwā, and was succeeded in 1724 by Girdhar Bahādur, whose vigorous opposition to the Marāthās delayed the establishment of their power in Central India. Udājī Ponwār, an officer in the *paigāh* or body-guard of the Sātāra Rājā, Sāhū, came to the front about this time, and in 1723 had established himself temporarily in Dhār, but was driven out on the arrival of Girdhar Bahādur. In 1729–30, however, he managed to defeat both Girdhar and his successor Dāya Bahādur, and thus finally cleared the way for the Marāthā ascendancy. In 1742 the Peshwā formally confirmed Anand Rao Ponwār in the fief of Dhār by *sanad.* Anand Rao I now became one of the chief rulers of Central India, holding considerable dominions and sharing with Holkar and Sindhia the rule of Mālwā. Malcolm remarks it as a curious coincidence that the success of the Marāthās should, by making Dhār the capital of Anand Rao and his descendants, have restored the sovereignty of a race who seven centuries before had been expelled from the government of that city and country.

Anand Rao died in 1749 and was succeeded by his son Jaswant Rao, who was killed at Pānīpat in the battle with Ahmad Shāh Durrāni (1761). His minor son Khande Rao succeeded, the management of the State being placed in the hands of a Deccanī Brāhman, Mādho Rao Orekar. From this time the power of the State commenced to decline. In 1774 the Peshwā Raghoba was obliged to send his wife, Anandī Bai, to the Dhār fort for safety. The territory was at once overrun by Raghoba's opponents, who desisted only on the surrender of Anandī Bai, and her infant son Bājī Rao, afterwards the last of the Peshwās. In 1782 Khande Rao died and was succeeded by his son, Anand Rao II. The latter was

desirous of conducting personally the administration of his State. This did not, however, suit the schemes of the minister, Rang Rao Orekar, who made over the country to the mercies of Sindhia. Sindhia overran it with his troops and seized large portions of its territories. The State was at this time shorn of all its outlying districts, and on the death of Anand Rao, which occurred at this juncture, would, but for the heroic defence of the Dhār fort by his widow, the courageous Maina Bai, have been deprived of the whole of its possessions.

The Pindāri raids and general lawlessness of Central India during this period at length reduced Dhār to the last extremity, so that in 1819, when a treaty was made with the British Government, it consisted only of the capital and country immediately round it, with a revenue of Rs. 35,000. On the signing of the treaty, the districts of Berasiā (see BHOPĀL STATE) and Badnāwar were restored. Rām Chandra Rao, who had succeeded Anand Rao, died in 1833, and was followed by Jaswant Rao II, adopted from another branch of the house. He died of cholera early in 1857, and was succeeded by his adopted son Anand Rao III, a boy of thirteen. Anand Rao was too young to manage the State in these troublous times. The actual rulers were suspected of complicity in the rebellion, and the State was confiscated, but was ultimately restored in 1860, with the exception of the Berasiā *pargana*, which had been given to Bhopāl. In 1877 Anand Rao received the personal title of Mahārājā and the K.C.S.I., and in 1883 the further decoration of C.I.E. was conferred on him. He died in 1898, and was succeeded by his adopted son the present chief, Udājī Rao Ponwār, who was born in 1886 and is still (1906) a minor, the administration being conducted by a Superintendent under the direct supervision of the Political Agent. The chief has the titles of His Highness and Rājā, and receives a salute of 15 guns.

The State of Dhār is possessed of many architectural and archaeological treasures, among which the old fort of MĀNDU stands first. There are also at DHĀR TOWN many remains of both the Muhammadan and earlier Hindu periods, while several ancient records of the greatest interest have been discovered among them. At Dharampurī (22° 9′ N. and 75° 21′ E.), on the Narbadā, some temples of the mediaeval period possess considerable architectural merit.

The population at the last three enumerations was: (1881) 149,244, (1891) 169,474, and (1901) 142,115. It decreased by 16 per cent. during the last decade. The density of

population is 80 persons per square mile. There are two towns in the State, DHĀR (population, 17,792), the capital, and KUKSHĪ (5,402); and 514 villages. Hindus number 93,787, or 66 per cent.; Animists, 32,630, or 23 per cent.; Musalmāns, 12,648, or 9 per cent.; and Jains, 2,987.

The principal tribes and castes are Bhīls, who number 18,507, or 13 per cent. of the total population; Bhilālas, 10,840; Rājputs, 12,381; Kunbīs, 9,744; and Brāhmans, 8,490. The prevailing speech consists of Bhīl dialects, spoken by 43,800 persons, or 30 per cent.; Hindī, by 39,300, or 28 per cent.; and Mālwī, by 33,532, or 24 per cent. About 56 per cent. of the population are supported by agriculture, 13 per cent. by general labour, and 20 per cent. by industrial occupations.

The Canadian Presbyterian Mission has a chapel, hospital, and school in the chief town, and 58 Christians were returned in 1901, almost all of whom were Bhīls.

The soil on the high-level tract is of the high fertility common in Mālwā. In the lower tract most of the country is covered with jungle, and, except for the land lying immediately along the river-bed, is not of any great value from an agricultural point of view.

The 1,446 miles of the *khālsa* area are distributed thus: 594 square miles, or 41 per cent., are cultivated, of which 26 square miles are irrigable; 381 square miles are covered with forest; 204 square miles are cultivable but not cultivated; and 267 square miles are uncultivable waste.

Of the total cropped area, *jowār* occupies 197 square miles, or 35 per cent.; wheat 118 square miles, or 21 per cent.; maize 48 square miles, gram 32, other pulses 31, *til* 25, *bājra* 23, rice 3, linseed 9, cotton 47, and poppy 8 square miles. The land under cultivation has increased by 6 per cent. since 1890, and but for the disastrous effect of the famine of 1899–1900 would certainly have increased to a still greater extent. The area occupied by forest is very considerable, and much of the timber is of great value. Since 1896 the forests have been under the management of a trained Forest officer, and yielded a net gain to the State of Rs. 5,000 in 1903. The prevalent trees are *shīsham* (*Dalbergia Sissoo*), *biya* (*Pterocarpus Marsupium*), *sādad* (*Terminalia tomentosa*), *anjan* (*Hardwickia binata*), and *haldu* (*Adina cordifolia*). Another tree met with in large numbers in Dhār and on the Māndu fort is the *Adansonia digitata*, the baobab of Livingstone, called by natives *Khurāsāni*, under the impression that

it was introduced by one of the Khiljī kings from Khorāsān. It would actually appear to have been introduced here by Mahmūd Khiljī I of Mālwā.

The State formerly produced a considerable amount of iron from local ores, but the industry has died out. A certain amount of building stone is still quarried and exported.

Grain, cotton, and opium form the chief commercial products, being exported to Indore and Mhow. A Government dépôt for the weighing of opium has been established at Dhār. The average number of chests passing the scales during the last twenty years was 752, realizing 4·7 lakhs in the export duty levied by the British Government. In 1904–5, 578 chests passed the scales. A State duty of Rs. 20 per chest is also levied, bringing in an average income of Rs. 8,700.

The State contains 178 miles of metalled roads, the chief being those from Dhār to Lebhad, joining the Mhow-Nīmach road; from Dhār to Dūdhī, joining the Agra-Bombay road; and a branch road to Nālcha and Māndu. A new road from Dhār to Nāgda, joining the Mhow-Nīmach road, is nearing completion. A regular State postal department existed up to 1901, employing a local issue of stamps; the State system was then amalgamated with the British department, which now maintains twenty-five post offices, including combined post and telegraph offices at Dhar and Kukshī.

The State is divided for administrative purposes into six *parganas*, with head-quarters at Dhār, Badnāwar, Sundarsī (in the Bhopāl Agency), Kukshī, Nimanpur, and Dharampurī. They include 256 *khālsa* villages directly under the Darbār, and 258 villages which have been alienated in various holdings.

When exercising powers, the chief, under the treaty of 1819, has control of all civil judicial and ordinary administrative matters. There are twenty-two feudatories, of whom thirteen hold under a guarantee from the British Government, but within whose territory the Dhār Darbār exercises civil and criminal jurisdiction. These have certain judicial powers within the limits of their own holdings, but such powers are held subject to the superior control of the Darbār. Besides these feudatories, twenty-eight *jāgīrdārs* possess no civil or criminal powers. The State courts are constituted on the British model, and the British codes generally are followed as guides.

The total revenue of the State, excluding that of the alienated holdings (2 lakhs), amounts to about 9 lakhs, of

which 5·5 lakhs is derived from land, Rs. 11,000 from opium, Rs. 80,000 from tributes, Rs. 30,000 from excise, Rs. 26,000 from forests, and Rs. 21,000 from stamps. The ordinary expenses amount to 7·9 lakhs, of which 1·5 lakhs is spent on the chief's establishment, 1·3 lakhs on collection of revenue, Rs. 49,000 on police, Rs. 53,000 on general administration, Rs. 22,000 on forests, Rs. 19,000 on medical, and Rs. 16,000 on education.

The average incidence of the land revenue demand is Rs. 2–7–4 per acre of cultivated land and 15 annas per acre of total area. The fertile soil of the plateau area produces Rs. 2–14–0 to Rs. 1–4–0 an acre, while in the hilly tract the rates vary from Rs. 1–8–0 to 8 annas. The present system of assessment is based on the nature of the soil, its proximity to villages, and capability of irrigation. Rates vary from Rs. 17 to Rs. 2–8–0 an acre for irrigated land, and from Rs. 2–3–0 to Rs. 1–9–0 for 'dry' land, exclusive of the perquisites of the *patwāris*, *pātels*, and village officials.

Dhār formerly paid Rs. 20,000 per annum as contribution to the Mālwā Bhīl Corps. Since 1881 an annual contribution of Rs. 6,600 has been paid, the remainder having been capitalized by the surrender of Government promissory notes, aggregating 3 lakhs.

The Dhār Darbār never had a silver coinage. Up to 1887 copper coins were minted, but in that year the British currency was substituted, a special coin with the addition of the words 'Dhār State' being struck at the Calcutta Mint. In 1895 the British rupee was made legal tender throughout the State.

A small force of regulars and irregulars is maintained. The former, who are employed for guard and escort, number 53 cavalry, 200 infantry, and 19 artillerymen with 5 guns. There are also 245 irregulars, who assist in police work. A force of 317 regular police is maintained, assisted by 895 rural police (*chaukīdārs*) for village watch and ward. A Central jail is kept up at Dhār.

In 1850 the first school was opened for boys, and in 1864 one for girls was added. In 1872 a regular educational department was founded. In 1881 it supervised 20 schools, while 44 were kept up by the Darbār in 1905, with 1,670 pupils, including 127 girls, besides 30 private schools with 600 pupils. Among the last is a girls' school belonging to the Canadian Presbyterian Mission, opened in 1898. There are two printing presses, one private and the other a State press

which prints reports, a certain number of books, and the Dhār *Gazette*, an official issue.

Medical institutions include thirteen hospitals and dispensaries, the first having been opened in 1854. In 1902–3 the number of persons successfully vaccinated was 2,114, giving a proportion of 15 per 1,000 of the population. Vaccination is not compulsory, but is steadily growing in popularity.

A regular survey for revenue purposes was carried out in 1902–4, and dealt chiefly with *khālsa* villages.

Dhār Town.—Chief town of the State of the same name, in Central India, situated in 22° 36′ N. and in 75° 19′ E., 33 miles by road from Mhow on the Rājputāna-Mālwā Railway, and 1,908 feet above sea-level. The name is usually derived from *Dhārā Nagari*, the 'city of sword-blades.' The site is picturesque, the town lying somewhat lower than the surrounding country, its numerous lakes and many shady trees forming a striking contrast to the barren yellow downs which enfold it on all sides. In the centre, towering over the city, stands a fort built of a fine red sandstone. The older part of the city is surrounded by a brick wall of Muhammadan type, while a rampart-like mound lying just beyond the wall and called the *Dhul Kot* possibly represents the still more ancient fortification of Hindu times.

The town is an old one, and was for about five centuries the capital of the Paramāra chiefs of Mālwā. The first capital of the dynasty was UJJAIN; but Vairisinha II, the fifth prince of the line, at the end of the ninth century moved to Dhār, which became from this time actually, if not nominally, the capital of Mālwā, and is so intimately connected with the Paramāra clan. Ujjain appears, however, to have been still recognized as the capital, even in the beginning of the eleventh century. After the accession of Rājā Bhoj, however, Dhār assumed the first place. During the rule of Munja Vākpati (974–95), Sindhurājā (995–1010), and Bhoj (1010–53), Dhār was recognized throughout India as a seat of learning, these monarchs, themselves literary composers and no mean scholars, being great patrons of literature, who drew all the talent of India to their courts. Dhār suffered the usual vicissitudes of cities in those days, its security depending on the power of its rulers to resist aggression. It was sacked by Jaya Sinha, the Chālukya king of Anhilvāda Pātan, in 1020; and by Someshvara, the Western Chālukya king, in 1040, when Bhoj was forced to flee.

During the Muhammadan period it became known as Pīrān

Dhār, owing apparently to the numerous Muhammadan saints who have been connected with the place; and many of their tombs are still to be seen. The first appearance of Muhammadans in Dhār was in 1300, when Alā-ud-dīn subdued all Mālwā as far as Dhār. Ten years later, Malik Kāfūr, Alā-ud-dīn's great general, halted at Dhār, then evidently in Muhammadan hands, on his return from defeating Rāmdeo of Deogiri. During the great famine which raged in 1344, Muhammad bin Tughlak halted at Dhār, and found that the whole country was desolate and that the posts had all left the roads. In 1399 Dilāwar Khān was made governor of the *shikk* of Dhār and soon became practically independent, his son and successor Hoshang Shāh being the first of the Muhammadan kings of Mālwā. Dhār at this time became second in importance to MĀNDU, which Hoshang Shāh made his capital.

Under Akbar, Dhār became the chief town of a *mahāl* in the Māndu *sarkār* of the *Sūbah* of Mālwā. In 1598 Akbar, while directing the invasion of the Deccan, stopped at Dhār seven days, a fact recorded on the iron pillar at the Lāt Masjid. In 1658 the fort was held by the troops of Dārā Shikoh, then engaged in his struggle with Aurangzeb; on the approach of Aurangzeb they evacuated it and joined the army of Jaswant Singh, which was defeated two months later at Fatehābād. It passed finally from the Mughals to the Marāthās in 1730.

The population in 1901 was 17,792, Hindus forming 75 per cent. and Musalmāns 19 per cent. Christians numbered 56, chiefly native converts of the Canadian Presbyterian Mission established in the town.

Dhār is the principal trade centre of the State, a considerable commerce in grain and opium passing through its markets to Mhow for export to Bombay and elsewhere. A Government opium dépôt for the payment of duty is situated here.

Many buildings of interest, both Muhammadan and Hindu, may be seen in the town, several of which have yielded ancient records of great historical importance. The fort, which stands on a small elevation to the north of the town, is said to have been built in the time of Muhammad bin Tughlak (1325–51). The first distinct reference to it is made by Barani, who states that certain large sums had accumulated at Deogiri out of the revenue collections made by Katlagh Khān when governor in the Deccan, and as they could not be conveyed as far as Delhi, they were placed in Dhārāgir, a strong fort, then under the reprobate governor Azīz Himār. The fort is historically

important as the birthplace of Bājī Rao II, the last of the Peshwas, who was born here in 1775, and whose toy well is still preserved. During the Mutiny of 1857 the fort was seized by Rohillas and other mercenaries in the employ of the State, and was the first place assaulted in Central India by the Mhow column. After a bombardment conducted by General Stewart which lasted six days, the fort was found to be empty, the enemy having escaped to Mandasor. The breach then made is still visible, though partially repaired. The following are the chief archaeological remains in the town.

The Lāt Masjid was erected by Dilāwar Khān out of the remains of Jain temples in 1405, and takes its name from an iron pillar (*lāt*) which is lying outside. An inscription upon the pillar states that Akbar rested here in the forty-fourth year of his reign (1598). The origin of this pillar is not certainly known, but it is supposed to have been put up in commemoration of a victory, probably in the time of Arjuna Varman Paramāra (1210–18). Jahāngīr in his diary mentions that Sultān Bahādur of Gujarāt wished to take the pillar away, but that it fell and broke in two. It was originally 43 feet high, but now lies in several pieces.

The Kamāl Maula is a small enclosure containing four tombs. One is said to be that of Mahmūd Khiljī I (1435–69), the other is that of Shaikh Kamāl Maulvi. Over the doorway is a handsome blue tile with an inscription in Kufic characters. Kamāl-ud-dīn was a follower of the famous saint Nizām-ud-dīn Auliya, who lived in the time of Alā-ud-dīn (1296–1316). This mausoleum was built in 1457 by Mahmūd I in honour of his memory.

Rājā Bhoj's school is also a mosque made out of Hindu remains in the fourteenth or fifteenth century. Its present title is a misnomer, derived from the numerous slabs containing rules of Sanskrit grammar which have been used to pave the floor. It stands on the site of an old temple, probably that mentioned in a play of which a portion was discovered here inscribed on stone slabs fixed in the back of the *mihrāb*. The temple was dedicated to the goddess Sarasvatī, and is described as the ornament of the 84 squares of Dhārānagarī. On two pillars are a curious epitome of Sanskrit inflexional terminations, cut so as to resemble a snake, and called *Sarpabandhi* in consequence.

The mausoleum of Abdullah Shāh Changāl lies to the south-west of the town on the old Hindu rampart. This, the oldest mausoleum in Dhār, is the tomb of a Muhammadan saint who

lived in the time of Rājā Bhoj II and is said to have converted him to Muhammadanism. South of the town stands a temple dedicated to Kālika, situated on a low hill overlooking a picturesque tank.

The Canadian Presbyterian Mission has a chapel, a hospital, and a school at Dhār. A high school and several other schools, a public library, a hospital, a *dāk*-bungalow, the residence of the Political Agent, and combined post and telegraph offices are also situated in the town.

[*Archaeological Survey Report* (1902–3); *Archaeological Survey of Western India Progress Report* (1904–6); Captain Barnes, *Journal of the Bombay Branch, Royal Asiatic Society*, vol. xxi, pp. 339–54].

Kukshī.—Town and head-quarters of the *pargana* of the same name in the Dhār State, Central India, situated in 22° 13′ N. and 74° 48′ E., 93 miles by road from Mhow on the Rājputāna-Mālwā Railway. Population (1901), 5,402. The town lies at the foot of the Vindhyan range, 1,746 feet above sea-level. It stands on the old trade route between Gujarāt and Mālwā, and was in consequence an important place until the opening of railways and new roads led traffic into other channels. Kukshī fell to the chiefs of Dhār in 1748, but must have been a place of importance long before this, although it is not mentioned in the *Ain-i-Akbarī*. A new metalled road leading from Barwānī to Bāgh and Amjhera passes through the town. Many of the houses are large and commodious, but a severe fire by which the town was ravaged in 1894 seriously affected its appearance. Kukshī contains a hospital, a school, combined post and telegraph offices, a cotton press, and a resthouse.

Māndu (or Māndogarh).—An historic fort in the Dhār State, Central India, situated in 22° 21′ N. and 75° 26′ E., 22 miles from DHĀR town, on the summit of a flat-topped hill in the Vindhyan range, 2,079 feet above sea-level.

Māndu must have been a stronghold from the earliest days, although practically nothing is known of its history previous to Muhammadan times. In 1304 it was taken by Ain-ul-mulk, and just a century later became the capital of the Muhammadan kingdom of Mālwā under Hoshang Shāh Ghorī (1405–34). During the rule of the Mālwā dynasty Māndu underwent the usual vicissitudes of capital towns in those days, being, except for fourteen years during the rule of Ghiyās-ud-dīn Khiljī (1475–1500), constantly the scene of siege and battle.

In 1531 Mālwā was annexed to Gujarāt by Bahādur Shāh,

in whose possession it remained until he was defeated in 1535 by Humāyūn. On Humāyūn's retiring soon after, the fort was seized by one Mallū Khān, who assumed independence under the title of Kādir Shāh. He was ousted by Sher Shāh in 1545, when Māndu, with the rest of Mālwā, was placed under his general Shujāat (or Shujāwal) Khān. On the break-up of the Sūri dynasty, Shujāat Khān's son and successor Bayāzīd, better known as Bāz Bahādur, succeeded to the rule of Mālwā and assumed independence. He is best remembered for his skill in music, and for his romantic attachment to the beautiful and accomplished singer Rūpmatī of Sārangpur. In 1560-2 Māndu was finally incorporated in the Mughal empire, and became the head-quarters of a *sarkār* in the *Sūbah* of Mālwā. Akbar visited Māndu in 1564 and again in 1598. In 1585 the English merchant and traveller Fitch visited the fort. The emperor Jahāngīr stayed at Māndu for some months in 1616 and was accompanied by Sir Thomas Roe, who describes his sojourn there at some length. Jahāngīr also gives a long account of the visit in his diary, and notes that he had the old palaces repaired for the use of himself and his retinue at a cost of three lakhs. Wild animals abounded in the neighbourhood, and the beautiful Nūr Jahān herself shot four tigers, a fact which roused the emperor's admiration. He visited Māndu again in 1620. In 1625 prince Khurram (Shāh Jahān), when in rebellion against his father, took refuge in Māndu. In 1696 the Marāthās held the town, but only for a time, the country not passing finally to the present Dhār family till 1732.

The fort is formed of the entire hill, round which runs a battlemented wall nearly 23 miles in circuit. Inside are numerous buildings, mosques, palaces, tombs, and dwelling-houses, all more or less in a state of decay, but many of them magnificent specimens of Pathān architecture. Akbar appears to have destroyed a large number of the buildings to render the place less attractive to his rebel subjects. Jahāngīr states that his father took six months to capture the fort, when he caused the gateways, towers, and ramparts, with the city within, to be dismantled and laid in ruins. The usual entrance is by the Gārī Darwāza ('carriage gate') on the north side close to the Delhi Gate. The fort has ten gates, several of which bear inscriptions referring to their erection or repair. Just beyond the Gārī Darwāza the road leads to a beautiful collection of ruined palaces, built by the Khiljī rulers of Mālwā and enclosed within a wall. The principal buildings inside this enclosure

are the Hindola Mahal, a massively built structure with steeply sloping buttresses, containing a great hall, very suggestive of the dining-hall of an Oxford college, and the picturesque Jahāz Mahal ('ship palace'), so called from its overhanging a lake. To the north of this enclosure stands the oldest mosque on the hill, built of fragments of Jain temples by Dilāwar Khān in 1405. Next come the Jāma Masjid and tomb of Hoshang Shāh, the two finest buildings in the fort now standing. The great mosque is a splendid example of Pathān architecture, of simple grandeur and massive strength. It was founded by Hoshang Shāh and completed in the year 1454. Opposite is a mound of débris, in which the remains of a magnificent marble tomb have been discovered, probably that of Mahmūd Khiljī I. When complete, it must have surpassed every other building on the hill. Beside it stand the foundations of the Tower of Victory, seven storeys high, raised by Mahmūd in 1443, in commemoration of his victory over Rānā Kūmbha of Chitor. The nature of the victory may be gathered from the fact that Kūmbha erected the famous tower on Chitor fort in 1448, in memory of his success on the same occasion. The tomb of Hoshang Shāh stands beside his mosque. It is a magnificent marble-domed mausoleum, which in its massive simplicity and dim-lighted roughness is a suitable resting-place for a great warrior. Not far beyond these lies the mosque of Malik Mughīs, the father of Mahmūd I. It was built in 1432 from the remains of other buildings, and, though somewhat damaged, is still a very fine building, both in its proportions and delicate finish. The remaining buildings of importance are the palaces of Bāz Bahādur and Rūpmatī. The former stands about half a mile from the scarp of the hill, the latter on its very edge. The view from the roof of Rūpmatī's palace is a magnificent one. Below lies the broad stream of the sacred Narbadā, its fertile valley lined with fields of wheat and poppy, while to the south the long line of the forest-covered Sātpurās stretch ridge behind ridge down to the valley of the Tāpti river beyond. Among these hills the sacred peak of Bāwangaja (see BARWĀNĪ) stands conspicuous.

[C. Harris, *The Ruins of Mandoo* (1860); *Bombay Gazetteer*, vol. i, Part ii, pp. 352–84; Captain Barnes, *Journal of the Bombay Branch, Royal Asiatic Society*, vol. xxi, pp. 355–91.]

Jhābua.—A guaranteed chiefship under the Bhopāwar Agency, Central India, lying between 22° 28′ and 23° 14′ N. and 74° 20′ and 75° 19′ E., with an area of 1,336 square miles. It is bounded on the north by Kushālgarh State of the

Rājputāna Agency; on the south by the Jobat State; on the east by Alī-Rājpur and Dhār; and on the west by the Pānch Mahāls District of Bombay. The State lies wholly in the mountainous region of Mālwā known as Rāth, which is formed by the branch of the Vindhyas that strikes northwards towards Udaipur and constitutes the western boundary of the Mālwā plateau. A succession of forest-clad ridges run generally north and south, traversed by numerous streams which flow into the Anās, a tributary of the Mahī. The climate throughout most of the State is subject to greater extremes than are met with on the more open land of the Mālwā plateau. The annual rainfall averages about 30 inches.

The State takes its name from the chief town, founded in the sixteenth century by a notorious freebooter, Jhabbu Naik, of the Labhānā caste. The present ruler is a Rāthor Rājput, descended from Bīr Singh, fifth son of Jodha, the founder of Jodhpur in Rājputāna. This branch of the family rose to favour at Delhi, and acquired Badnāwar in Mālwā in fief in 1584. Kesho Dās, son of Bhīmān Singh, who then held Badnāwar, was attached to the retinue of prince Salīm, who, on his accession as the emperor Jahāngīr, employed him to subdue the turbulent freebooters infesting the south-western districts of Mālwā. After suppressing these gangs, Kesho Dās obtained possession of their lands. In 1607 he was invested with the insignia of nobility by the emperor, but died the same year, poisoned by his son and heir. From this time onwards the State was subjected to much internal disturbance, the confusion being greatly increased by the appearance of the Marāthās in 1722; and the next year the State was formally placed under the management of Holkar during the minority of the chief. In 1817 the revenues were merely nominal, owing principally to Marāthā oppression, though, singularly enough, Holkar left the collection and payment of the *chauth* or fourth part of the revenue which was his due to the Jhābua officials. During the settlement of Mālwā by Sir John Malcolm the State was guaranteed to the family. Rājā Gopāl Singh (1840–94), though only seventeen years of age at the time of the Mutiny, rendered good service in assisting the fugitives from Bhopāwar, in recognition of which he was presented with a *khilat* of Rs. 12,500 in value. In 1865, however, he permitted a prisoner confined under suspicion of theft to be mutilated, for which a fine of Rs. 10,000 was imposed and his salute discontinued for one year. Till 1870 the States of Indore and Jhābua exercised joint jurisdiction over the

Thāndla and Petlāwad districts; but as this arrangement led to constant disputes, an exchange of territory was effected in 1871, by which Petlāwad was assigned to Indore, Thāndla remaining with Jhābua, which pays Rs. 4,350 a year to Indore in adjustment of revenue. The present chief, Udai Singh, succeeded by adoption in 1894, and has exercised administrative powers since 1898. The ruler bears the titles of His Highness and Rājā, and receives a salute of 11 guns.

Population has varied at the last three enumerations: (1881) 92,938, (1891) 119,787, and (1901) 80,889. The large decrease during the last decade is accounted for by the severe losses incurred by the Bhīl population in the famine of 1899–1900. The density is 60 persons per square mile. Animists, chiefly Bhīls, number 58,428, or 72 per cent. of the total population, and Hindus 18,156, or 22 per cent. The Roman Catholic Mission has a station at Thāndla, and native Christians numbered 73 in 1901. The chief tribes and castes are Bhīls, 29,200, who form 36 per cent. of the population; Bhilālas, 14,500, or 18 per cent.; Patlias, 8,700, or 10 per cent.; and Rājputs, 2,000, or 3 per cent. Agriculture supports 61 per cent. and general labour 8 per cent. The State contains 686 villages and 158 *bhīlpāras* (hamlets).

Land is divided locally into two sections: the Mahīdhāwa or land along the Mahī river, which is cultivable; and the Ghāta or hilly tract, of which the greater part of the State is composed, and which is of low fertility and incapable of irrigation. Of the total area, only 120 square miles, or 9 per cent., are under cultivation, and 4 square miles, or 3 per cent., are irrigated. Of the uncultivated area, 363 square miles, or 27 per cent. of the total area, are cultivable, and 440 square miles, or 33 per cent., are under forest, the remainder being uncultivable waste. Maize occupies 64 square miles, or 53 per cent. of the cultivated area; rice, 12 square miles; gram and wheat, 10 square miles each; *jowār*, 8 square miles; cotton, 34 square miles; and poppy, 2 square miles.

The mineral resources are probably considerable, but have not as yet been fully investigated. At present manganese is worked to a small extent in the Rambhāpur *pargana* by a Bombay firm, who pay a royalty of 4 annas per ton of ore exported. The ore is exported from Meghnagar station on the Ratlām-Godhra section of the Bombay, Baroda, and Central India Railway, to which a light tramway has been laid by the contractors.

The isolated and wild nature of the country makes any

general development of commerce difficult. The main source of commercial profit is opium, which is exported to Ratlām.

The chief means of communication are through the Meghnagar, Bajranggarh, Amargarh, and Bhairongarh stations of the Ratlām-Godhra branch of the Bombay, Baroda, and Central India Railway. In 1900 a metalled road was commenced by the British Government between Jhābua and the Meghnagar station. British post offices are maintained at Jhābua, Thāndla, Bajranggarh, Rānāpur, and Meghnagar.

The State is divided for administrative purposes into four *parganas*—Jhābua, Rambhāpur, Rānāpur, and Thāndla—each under a *tahsīldār*. Besides these *parganas*, managed directly by the State, eighteen families of nobles, the *Umraos*, hold fiefs extending over 946 square miles, or 71 per cent. of the total area, and pay a tribute of Rs. 5,000 to the Darbār, and Rs. 7,510 to Holkar.

The administration is carried on by the chief, assisted by his minister and the usual departments, of which the medical and forest are superintended by the Agency Surgeon and the Forest officer, respectively. The chief exercises judicial powers intermediate between those of a District Magistrate and a Sessions Court, all serious cases being reported to the Political Agent. In cases of murder among the Bhīls, the Darbār reports to the Political officer whether the case is one which can be dealt with by the local *panchāyat* (council of elders) or should be tried by the Political Agent. Appeals in criminal cases lie to the *dīwān* and to the chief, with power of reference to the Political Agent. In civil matters, the chief's decision is final.

The normal revenue of the State is 1·1 lakhs, excluding alienated lands (1·3 lakhs). Of this, Rs. 53,000 is derived from land, Rs. 13,000 from customs, Rs. 10,000 from excise, and Rs. 5,000 from tribute. The chief heads of expenditure are Rs. 60,000 on general administration, Rs. 20,000 on the chief's establishment, Rs. 15,000 on collecting the land revenue, and Rs. 3,000 on medical.

The incidence of the land revenue demand is Rs. 1-4-0 per acre of cultivated land and 3 annas per acre on the total area. As in all Rājput States, much of the land has been alienated in *jāgīr* grants to members of the chief's family and others. These alienated territories comprise 56 per cent. of the total cultivated area, but pay only 3 per cent. of the total revenue. All rents are taken in cash, and since 1902 have been paid direct to the *tahsīldār*. Ordinary rates vary from Rs. 3-3-2 to

Rs. 9 per acre. A higher rate, amounting sometimes to Rs. 24 an acre, is paid for irrigable land growing poppy and sugar-cane. In the hilly tract, the rates vary from a few annas to R. 1.

Opium is weighed at Jhābua, Thāndla, and Hanumāngarh before passing out of the State, and a duty of Rs. 5 is levied per chest of 40 lb.; when the poppy comes from the land of an *Umrao*, Rs. 2 to Rs. 3 are taken by the State, the balance being received by the *Umrao*.

Copper coins were struck in Jhābua up to 1881, but discontinued after that date. The British rupee was made legal tender in 1893.

No regular troops are kept up, such irregulars as exist being used to assist the police. Two serviceable guns are used for firing salutes. The police were organized in 1901, and number 95 men under a chief inspector, besides 425 rural village police. The Central jail is at Jhābua.

The first school was opened in 1854. There are now 17 public and private schools, of which one is the mission school at Thāndla, established in 1900. There are 283 pupils. In 1901 only 2 per cent. of the population (almost all males) were able to read and write. The State maintains three dispensaries, at Jhābua, Rānāpur, and Thāndla.

The capital of Jhābua is situated in 22° 45′ N. and 74° 38′ E., on the edge of a small lake called the Bahādur-Sāgar, 1,171 feet above sea-level. Population (1901), 3,354. The palace, which is surrounded by a mud wall with masonry bastions, stands on the north bank of the lake. The streets are narrow, steep, and winding. Beside the lake is the cenotaph of Rājā Ratan Singh (1832–40), who was killed by lightning when riding on an elephant in the Nīlkanth procession, during the Dasehra festival. The town is 11 miles from the Meghnagar station on the Godhra-Ratlām branch of the Bombay, Baroda, and Central India Railway. It contains a State guesthouse, a dispensary, a British post office, a jail, and a school.

Barwānī Stāte.—A guaranteed chiefship in Central India, under the Bhopāwar Agency, lying between 21° 36′ and 22° 7′ N. and 74° 28′ and 75° 16′ E., along the left bank of the Narbadā river, with an area of 1,178 square miles. It is bounded on the north by the Dhār State; on the north-west by Alī-Rājpur; on the east by a portion of the Indore State; and on the south and west by the Khāndesh District of Bombay. The State lies generally in the hilly tracts division of Central India, but falls internally into two subdivisions: that of the Narbadā valley district, formed of a fertile alluvial plain, and

the remainder of the State, which is rough and hilly. Much of the country is very picturesque, with a succession of ranges and valleys covered with thick forest. In these valleys many traces of former prosperity are met with, such as ruined forts, mosques, and dwelling-houses, now overgrown with jungle, but once used by the Mughal nobles and officials of the Bijāgarh *sarkār* of the *Sūbah* of Mālwā. The climate is subject to greater extremes of heat than Mālwā, while the cold season is of short duration. The annual rainfall, as recorded at Barwānī, averages 22 inches.

The chiefs of Barwānī are Sesodia Rājputs, connected with the house of Udaipur. Tradition traces their descent from the second son of Bāpā Rāwal, the founder of that house, one of whose descendants migrated in the eleventh or fourteenth century into the Narbadā districts, and fixed his residence at Avāsgarh, a hill fort about 8 miles from Jalgun. The history of the line is for the most part lost in obscurity. According to the State records there have been in all fifty-one Rānās; but little is known of them, and it is difficult to determine the time at which many of them lived. Paras Rām (Parsān) Singh, the thirty-fifth chief, was defeated by the Muhammadans, and taken a prisoner to Delhi, where he embraced Islām on the condition that he should be allowed to retain his ancestral estates. His successor Bhīm Singh and the two Rānās who followed, though nominally Hindus, were virtually Muhammadans. About 1650 Chandra Singh, forty-first of the line, finding that Avāsgarh was too weak a position, moved the capital to Barwānī; and the State has since then been known by its present name. In the time of Mohan Singh, son and successor of Chandra Singh, the greater part of the State was seized by the Marāthās. This period marks the decline of the house; and though the Barwānī Rānās managed to keep their independence, and were never actually tributary to any of the great Mālwā chiefs, they were finally left with the small strip of territory they now hold instead of their former extensive domains. In 1794 Rānā Mohan Singh II succeeded, and was ruling during the settlement of Mālwā by Sir John Malcolm. He died in 1839 and was succeeded by his son Jaswant Singh, who, in 1861, was removed from the administration owing to his incapacity, but was restored to power in 1873, and dying in 1880 was succeeded by his brother Indrajīt, whose administration was also not a success. On his death in 1894, his eldest son, Ranjīt Singh, the present chief, succeeded at the age of six. During his minority he was educated at the Mayo

College at Ajmer. The chief bears the title of Rānā, and receives a salute of nine guns.

Population has been: (1881) 56,445, (1891) 80,266, and (1901) 76,136. The number increased by 42 per cent. between 1881 and 1891, but fell 5 per cent. in the last decade. The density is 65 persons per square mile. Hindus number 38,670, or 50 per cent.; Animists, chiefly Bhilālas, 32,894, or 43 per cent.; and Musalmāns, 4,197. The true percentage for Animists is higher than stated above, as large numbers of Bhilālas returned themselves as Hindus, the total of those speaking Bhīl dialects giving 68 per cent. of the population, which is nearer the truth. The State possesses one town, Barwānī (population, 6,277), the capital; and 333 villages. Almost the entire population is composed of jungle tribes, who, though describing themselves as agriculturists, in fact do but little cultivation. Agriculture supports 65 per cent. of the inhabitants, and general labour 6 per cent.

The total area is thus distributed: cultivated, 302 square miles, or 26 per cent., of which 3 square miles are irrigated; forest, 566 square miles, or 48 per cent.; cultivable land not under cultivation, 152 square miles; waste, 158 square miles. Of the cropped area, *jowār* covers 61 square miles; *bājra*, 56; cotton, 39; *til*, 31; maize, 20; wheat, 5; gram, 4 square miles; and poppy only 12 acres. Cattle-breeding has always been a speciality of this region, bullocks of the Nimār breed being much in demand on account of their size and strength. Unfortunately, of late years breeding has not been very systematically carried on.

The rates of assessment are fixed according to the capability of the soil, varying from Rs. 2–6–5 to Rs. 8 per acre for irrigated land along the Narbadā; from Rs. 2–6–5 to Rs. 3–1–0 per acre for unirrigated lands, and 6 annas for the rocky soils of the hills. Special rates are given to Bhīl cultivators to induce them to settle, only Rs. 7–8–0 being demanded from them per plough (15 acres) of land, where other cultivators pay Rs. 20.

The distance of the State from all railways has delayed the development of trade, although much has been done of late years to increase facility of communication by the construction of feeder-roads in connexion with the Agra-Bombay road, the principal routes for traffic in the State. In 1891 there were only 7 miles of metalled roads in the State. There are now 118 miles, providing feeders to the Agra-Bombay high road. The road from Barwānī town to Julwānia is the general route for

goods and passengers passing to the railway at Mhow, the nearest station, which is 80 miles distant from Barwānī. Four British post offices are maintained—at Barwānī, Anjar, Rājpur, and Khetia—and State offices at other places, with a telegraph office at Barwānī.

The State is divided into four *parganas*, each in charge of a *kamāsdār*, with head-quarters at Anjad, Pānsemal, Silāwad, and Rājpur. The chief, when exercising powers, has complete civil and revenue control, but in criminal matters submits all cases punishable under the Indian Penal Code with seven years' imprisonment or over for trial by the Political Agent, while sentences by the chief of two years' imprisonment or over have to be confirmed by that officer. All appeals from subordinate courts lie to the chief. The British codes, modified to suit local usage, have been adopted in the courts. The State being at present under British administration owing to the minority of the Rānā, the general control lies with the Political officer. The medical and forest departments are in charge of the Agency Surgeon and Forest officer, respectively.

The total revenue is 4·5 lakhs, of which 1·9 lakhs is derived from land, Rs. 28,000 from forests, Rs. 30,000 from customs, and Rs. 29,000 from excise. The land revenue demand amounts to 15 annas per cultivated acre, and 4 annas per acre of total area. The chief heads of expenditure are: general administration (Rs. 56,000), chief's establishment (Rs. 53,000), and public works (Rs. 1,10,000). The State pays no tribute to any Darbār and receives no allowances, but it contributes Rs. 3,389 yearly towards the up-keep of the Mālwā Bhīl Corps. The British rupee has been legal tender since 1892. The sale of *gānja*, *bhang*, and opium is controlled by the State. In the hills an excise rate of Rs. 2–8–0 is levied from each Bhīl village through the headmen, the Bhīls being then allowed to prepare their own liquor. A Central jail is maintained at Barwānī, and a regular civil police force has been established. The first school in the State was opened in 1863. In 1898 the Victoria High School was affiliated to the Calcutta University. There are now 19 schools with 1,000 pupils. In 1901, 3 per cent. of the population (almost entirely males) could read and write. Six dispensaries have been opened in the State.

Barwānī Town.—Capital of the State of the same name, in Central India, situated in 22° 2′ N. and 74° 54′ E., 3 miles from the left bank of the Narbadā river, and 80 miles from Mhow on the Rājputāna-Mālwā Railway. Population

(1901), 6,277. The town is believed to have been founded in about 1650 by Rānā Chandra Singh. Five miles from the town is the Bāwangaja[1] ('52 yards') hill, a place of considerable sanctity among the Jains. Its name is derived from the popular idea of the height of the gigantic figure of the Jain teacher, Gomateswara, cut in the face of the hill about three-quarters of the way up the slope. On the summit is a small temple constructed from the remains of an older building, which contains two inscriptions dated 1166 and 1459. Large numbers of Jain pilgrims visit the place on the full moon of the month of Pausha (January). At the foot of the hill stand some modern Jain temples, which are examples of the degraded style of Hindu architecture followed in so many modern structures. A State guesthouse, a hospital, British post and telegraph offices, a jail, and a school are situated in the town.

Alī-Rājpur.—A guaranteed chiefship in Central India, under the Bhopāwar Agency, lying between 22° 0′ and 22° 34′ N. and 74° 18′ and 74° 34′ E., with an area of 836 square miles. It is situated in the Rāth division of Mālwā, and was formerly known as Alī, or Alī-mohan, from two forts, Alī and Mohan, of which the latter is now in the Chotā Udaipur State. Its present name is derived from Alī, and the new capital town of Rājpur. It is bounded on the north by the Pānch Mahāls District of Bombay; on the south by the Narbadā river; on the west by the Rewā Kāntha Agency of Bombay; and on the east by several Thakurāts of the Bhopāwar Agency. The country is a poor one, intersected by numerous narrow valleys and successive ranges of low hills, which are densely covered with jungle. It is watered by the Narbadā river and many minor streams, of which the Sukar and Hatnī are the most important. The climate is subject to extremes of heat and cold, the temperature ranging between 106° and 50°. The annual rainfall averages about 35 inches.

Nothing very certain is known about the early history of this State. It was founded by one Ude Deo or Anand Deo. He is said to have been a Rāthor of the same family as that now ruling in Jodhpur, who, after wandering in this part of the country, finally took up his abode at Alī and founded the fort there in 1437; but the relationship is not admitted by the great Rājputāna clan. Anand Deo had two great-grandsons, Gugal Deo and Kesar Deo. Of these, Gugal Deo succeeded to Alī-

[1] Dr. Impey, *Journal of the Bombay Branch, Royal Asiatic Society*, vol. xviii, p. 918.

Rājpur, while Kesar obtained the territory which now forms the JOBAT STATE. In 1818 the State was virtually in the power of a Makrāni adventurer known as Musāfir Makrāni, who was acting as minister to Rānā Pratāp Singh. On his death, the Makrāni managed the State in trust for the Rānā's posthumous son, Jaswant Singh. He was opposed by Kesrī Singh, a nephew of the late chief, but the British authorities supported Jaswant Singh, the Makrāni being put in as manager during the minority. An engagement was at the same time mediated between him and the Dhār Darbār by which, in lieu of tribute, the *sāyar* (customs) duties in Alī-Rājpur were made over to that State. This system led to endless disputes between the officials of the two States; and finally an arrangement was effected in 1821, when the Dhār Darbār handed over the *pargana* of Berasiā to British management, by which the British Government was to pay the Dhār Darbār Rs. 10,000 *Hāli* coin a year in lieu of tribute, and collect Rs. 11,000 from Alī-Rājpur, all feudal rights on the part of the Dhār State ceasing with this new engagement. From the balance of Rs. 1,000, Rs. 250 are paid towards the up-keep of the Agra-Bombay road police. Jaswant Singh died in 1862, leaving a will by which the State was to be divided between his two sons. The Government, after consulting the neighbouring chiefs, set it aside, and the eldest son, Gang Deo, succeeded, suitable provision being made for his younger brother. Gang Deo was deposed for incompetency in 1871, and the younger brother, Rūp Deo, succeeded. He died childless in 1881; and although no *sanad* of adoption is held by the chief, the British Government decided to forgo the escheat, and a boy named Bijai Singh was selected from the Sondwa Thākur's family. Opposition was made by Thākur Jīt Singh of Phulmāl, who also belonged to the ruling family. He raised the Bhīls, and proceeded to plunder and raid, but was suppressed by a force of the Mālwā Bhīl Corps and Central India Horse. Bijai Singh died in 1890, and was succeeded by his cousin Pratāp Singh of Sondwa, the present chief, who was educated at the Daly College at Indore. The ruler bears the title of Rānā, and is entitled to a salute of 9 guns.

The population of the State has been: (1881) 56,827, (1891) 70,091, and (1901) 50,185, giving a density of 60 persons per square mile. Population decreased by 28 per cent. during the last decade, mainly through the severity of the famine of 1899–1900 and the sickness which followed it. The number of villages is 307. Animists (mainly Bhilālas and Bhīls)

number 41,850, or 83 per cent. of the total; Hindus, 6,440, or 13 per cent.; and Musalmāns, 1,735, many of these being Makrānis connected with the family of the former manager of the State. The Canadian Presbyterian Mission has stations at Amkhūt, Sardi, and Mendha; but native Christians numbered only 15 in 1901. The chief castes and tribes are Bhilālas, 24,000, or 47 per cent.; Bhīls, 15,800, or 31 per cent.; and Patlias, 2,000. About 64 per cent. of the population are returned as supported by agriculture, and 21 per cent. by general labour.

The soil is, generally speaking, poor and unproductive, while the Bhilālas and Bhīls, who form the majority of the population, are very indifferent agriculturists; their methods are primitive, and they cultivate little more than is required for their personal requirements. Of the total area, 110 square miles are cultivated, but only 282 acres are irrigated. Of the remainder, 317 square miles are cultivable, and 250 are under forest, the rest being uncultivable waste. Of the cropped area, *bājra* occupies 20 square miles; maize, 19; *jowār*, 16; and *sānwī* (*sānwān*), 11 square miles. Since the famine of 1899–1900, the cultivated area has diminished by 30 per cent.

Trade generally is not in a very flourishing condition, owing to want of good communications. The principal means of communication is the Ratlām-Godhra branch of the Bombay, Baroda, and Central India Railway, of which the Dohad and Bodeli stations are respectively 55 and 50 miles distant from Rājpur. British post offices have been opened at Rājpur, Chāndpur, and Bhābra.

The State is divided into five *parganas*—Bhābra, Rāth, Nānpur, Chhaktala, and Chāndpur—each under a *kamāsdār*, who is also magistrate and revenue officer. The chief manages the State with the assistance of a minister, who has the immediate control of the administrative machinery, except that of the medical and forest departments, which are under the Agency Surgeon and Forest officer respectively. In general matters and in civil judicial cases the chief is the final authority. In criminal cases he exercises the powers of a magistrate of the first class, all cases beyond his powers being tried by the Political Agent. The British codes are followed as a general guide in the courts.

Up to a recent date, the land revenue was collected in kind, but it is now taken in cash. The total normal revenue is 1 lakh, of which Rs. 43,000 is derived from land, Rs. 10,000 from customs, and Rs. 15,000 from excise. The expenditure

on the general administration, including the chief's establishment, is Rs. 33,000; on police, Rs. 17,000; tribute (paid to Dhār State), Rs. 8,600; and a contribution of Rs. 1,271 is paid towards the maintenance of the Mālwā Bhīl Corps. The land revenue is assessed on the plough of land, the rates varying from Rs. 8 to Rs. 19 an acre. The police force consists of 191 men, and a jail is maintained at Rājpur. The State supports seven primary Hindī schools, with 187 pupils. Other institutions include one private English school, and the mission schools at Amkhūt Sardi and Mendha. In 1901 only 1·3 per cent. of the population, almost all males, could read and write. Dispensaries have been opened at Rājpur and Bhābra.

The chief place in the State is Alī-Rājpur, better known locally as Rājpur, situated in 22° 11′ N. and 74° 22′ E., 120 miles south-west of Indore; 9,700 feet above the sea. Population (1901), 3,954. It was made the capital in place of the old capital of Alī about 1800 by Musāfir Makrāni, when he was *dīwān* to Rānā Pratāp Singh. A State guesthouse, a *sarai*, a school, a public library, a jail, a hospital, and a British post office are situated in the town.

Jobat.—A guaranteed chiefship in Central India, under the Bhopāwar Agency, lying between 22° 21′ and 22° 30′ N. and 74° 28′ and 74° 50′ E., with an area of about 140 square miles. It is bounded on the north by the Jhābua State; on the south and west by Alī-Rājpur; and on the east by Gwalior. Jobat lies entirely in the hilly tract of the Vindhyas, and is intersected by a succession of short ranges and narrow valleys covered with thick jungle. The geological formations met with are of unusual interest. In the immediate neighbourhood of the town of Jobat, and covering a considerable area round it, is an outcrop of a peculiar jaspidious, ferruginous rock, while the greater part of the State is occupied by gneissose and schistose rocks. Along the northern border the Lametas are represented by the Nimār sandstone and Bāgh limestones, overlaid by trap. The annual rainfall averages about 30 inches.

There is some uncertainty as to the founder of this State; but the best-supported account relates that the territory passed to Kesar Deo, great-grandson of Anand Deo, the founder of Alī-Rājpur, in the fifteenth century. On the establishment of British supremacy, Rānā Sabal Singh was in possession, and was succeeded by Rānā Ranjīt Singh, who died in 1874. Ranjīt Singh in 1864 agreed to cede all land which might at

any time be required for railways through his State. He was followed by Sarūp Singh, who died in 1897, and was succeeded by the present chief, Indrajīt Singh, who is still a minor, and is being educated at the Daly College at Indore. The title of Rānā is borne by the rulers of Jobat.

Population has been: (1881) 9,387, (1891) 15,047, and (1901) 9,443, giving a density of 67 persons per square mile. The decrease of 37 per cent. during the last decade is due mainly to the famine of 1899–1900. Animists (chiefly Bhīls and Bhilālas) number 8,131, or 86 per cent. of the total.

The general fertility of the soil is low, and the Bhīls, who form the greater part of the population, are indifferent agriculturists. The total area is thus distributed: cultivated, 32 square miles, of which only 62 acres can be irrigated; cultivable but not under cultivation, 30 square miles; waste and forest land, 78 square miles. Of the cropped area, *urd* occupies 17 square miles, or 53 per cent.; maize, 10 square miles; and *jowār*, 7 square miles.

The forest area, which covers almost the whole of the uncultivable portion of the State, has since 1902 been in charge of the Agency Forest officer. Asbestos has been found in some quantity, but the quality is poor, and an attempt to work it proved a failure. Trade generally has increased, especially the export of grain, which is carried to Dohad on the Godhra-Ujjain branch of the Bombay, Baroda, and Central India Railway by a fair-weather road, 40 miles in length. A British post office has been opened at Ghora village; the nearest telegraph office is at Bāgh in the Amjhera district of Gwalior, 15 miles distant.

The State is divided into five *thānas*—Jobat, Guda, Hirāpur, Thaplī, and Juārī—under two *thānadārs*, who are the revenue collectors. Owing to the chief's minority, the State is at present administered by the Political Agent, through a Superintendent, all matters of importance being dealt with by him. The total revenue is Rs. 21,000, of which Rs. 8,300 is derived from land, Rs. 2,700 from forests, and Rs. 4,000 from excise. The general administration, including the chief's establishment, costs Rs. 15,000 a year. The incidence of the land revenue demand is 9 annas per acre of cultivated land and 2 annas per acre of total area. The jail is at Jobat, and a vernacular school is maintained at Ghora. In 1901 only one per cent. of the population (almost all males) could read and write.

Jobat village, containing the residence of the chief, is situated

in 22° 27′ N. and 74° 37′ E. Population (1901), 208. It is reached from the Dohad or Meghnagar stations on the Ratlām-Godhra branch of the Bombay, Baroda, and Central India Railway, the stations being 40 miles distant by fair-weather road from the village. The administrative head-quarters, however, are at Ghora, 2 miles south of Jobat. Population (1901), 1,154. The State is often called Ghora-Jobat by natives, on account of its two capitals.

Mānpur.—An isolated British *pargana* in Central India, situated in the Bhopāwar Agency. The *pargana*, which has an area of 60 square miles, is bounded on the north, south, and east by portions of the Indore State, and on the west by the petty holding of Jāmnia. It lies on the edge of the Vindhyan scarp, and is intersected by numerous spurs of that range, covered with jungle. In the valleys, the soil is of high fertility. The climate is temperate, the temperature ranging between 100° and 72°. The annual rainfall averages 33 inches.

Mānpur was originally a part of the Māndu *sarkār* of the *Sūbah* of Mālwā. In the eighteenth century it fell to Sindhia. In 1844 Mānpur was included in the tracts assigned by Sindhia for the maintenance of the Gwalior Contingent, and under the subsequent treaty of 1860 it was one of the districts of which possession was retained by the British Government.

Population fell from 5,342 in 1891 to 4,890 in 1901, Hindus forming 53 per cent. and Animists 37 per cent. of the total. The inhabitants consist mainly of Bhīls, a fact not entirely brought out by the census figures, as many were returned as Hindus. Native Christians numbered 241, chiefly belonging to the Roman Catholic Mission station at Khurda.

Of the total area, 11 square miles, or 18 per cent., are cultivated, of which only 332 acres are irrigated. About 15 square miles, or 25 per cent. of the total area, are capable of cultivation; 30 square miles, or 50 per cent., are under forest; and the rest is waste. Maize occupies 7 square miles, *jowār* and wheat 2 square miles each, and poppy 127 acres.

The *pargana* is in charge of a *kamāsdār*, who exercises the powers of a third-class magistrate. All civil cases and serious crimes are dealt with by the Political Agent. The total revenue is Rs. 19,800, of which Rs. 12,500 is derived from land, Rs. 3,500 from forests, and Rs. 2,800 from excise. The chief heads of expenditure are: Rs. 4,700 on the collection of revenue, Rs. 1,900 on administrative establishment, and Rs. 1,600 on public works. The land is assessed in two

classes, lower rates being given to the Bhīl cultivators as an inducement to settle. A twenty years' settlement of seven villages was made in 1867, which was renewed in 1887 for the whole *pargana* and extended to the remaining villages. The Bhīl rates are Rs. 8–8 per acre for irrigated and Rs. 1–12–0 to R. 0–6–4 for unirrigated land; other cultivators pay Rs. 12 for irrigated and Rs. 1–8 to R. 0–11–2 for unirrigated land. The incidence of the land revenue demand is Rs. 2–5–0 per acre of cultivated land, and R. 0–11–2 per acre of the total area. The revenue is collected in cash in British currency, which has been legal tender since 1861. The *pargana* is watched by a detachment of the Central India Agency police. Two schools, one at Mānpur and the other at Sherpur, are situated in the *pargana*.

Mānpur, the head-quarters of the *pargana*, is situated in 22° 26′ N. and 75° 40′ E., on the Bombay-Agra high road, 13 miles from Mhow and 24 from Indore. Population (1901), 1,748. The place is said to derive its name from Rājā Mān Singh of Jaipur. The story goes that, after suffering a defeat, certain Rājputs of Mān Singh's army were ashamed to return home, and settled in the district, where they founded Mānpur, and called it after their chief. Forming connexions, as time went on, with the Bhīl women of the neighbourhood, they lost caste and became merged in the general population. The Bhīls of Mānpur claim a mixed descent equal to that of the Bhilāla, and consider themselves superior to other Bhīls. A British post office, the residence of the Political Agent, a school, a dispensary, and a public works inspection bungalow are situated in the place.

BUNDELKHAND AGENCY

Bundelkhánd Agency.—A collection of Native States in the Central India Agency, under a Political Agent, lying between 23° 49′ and 26° 18′ N., and 78° 11′ and 81° 3′ E., with an area of about 9,852 square miles. It is bounded on the north by the Jālaun, Hamīrpur, and Bāndā Districts of the United Provinces; on the south by the Saugor and Damoh Districts of the Central Provinces; on the east by the Baghelkhand Agency; and on the west by the Jhānsi District of the United Provinces and by part of Gwalior. Of the total area, about 8,000 square miles lie in the level country to the west of the Pannā range, while the remainder falls in the rugged tract formed by that branch of the Vindhyas. Except in the small portion lying north of Datiā, the principal rock up to the Pannā range is gneiss. In the area north of Datiā and surrounding Samthar, however, this formation is covered with alluvium. In the Pannā range sandstones and other rocks of the Vindhyan series are well represented. The mineral riches of this tract may be considerable, but have as yet been only imperfectly examined. The soil is generally of much lower fertility than in Mālwā, being mainly of the lighter classes known as *kābar* and *rānkar*.

The population in 1901 was 1,308,316, giving a density of 133 persons per square mile. Hindus numbered 1,225,740, or 94 per cent.; Musalmāns, 46,356; Animists (chiefly Gonds), 22,952; Jains, 12,207; and Christians, 608. The Agency contains 4,244 villages and 10 towns, of which 7 are the chief towns of States, the remaining 3 being NOWGONG cantonment (11,507), SEONDHA (5,542), and NADIGAON (4,443).

For the early history of this tract see BRITISH BUNDELKHAND. The political charge was created in 1802 after the Treaty of Bassein, a Political officer being attached to the forces operating in Bundelkhand for the purpose of introducing order into the civil administration. In 1811, when the country was settled, an Agent to the Governor-General for Bundelkhand was appointed, with head-quarters at Bāndā. In 1818 the head-quarters were moved to Kālpī, in 1824 to Hamīrpur, and in 1832 back to Bāndā. In 1835 the control passed to the newly appointed Lieutenant-Governor of the North-Western

Provinces, whose head-quarters were at Agra. In 1849 the superior control was handed over to the Commissioner for the Saugor and Nerbudda Territories, a Political Assistant at Jhānsi holding immediate charge under his orders. The Assistant was soon after moved to NOWGONG, which is still the head-quarters, the superior control being transferred to the Resident at Gwalior, who at this time held an independent charge directly under the Supreme Government. In 1854, on the creation of the CENTRAL INDIA AGENCY, the control passed to the Agent to the Governor-General for Central India. From 1862 to 1871 the Baghelkhand charge was held conjointly with that of Bundelkhand, the Political Assistant being replaced in 1865 by a Political Agent. In 1888 KHANIĀDHĀNĀ was made over to the Resident at Gwalior, and in 1896 the CHAUBE JĀGĪRS with Baraundā and with Jaso were transferred to Baghelkhand. There are now 9 States, 13 estates, and the isolated *pargana* of ALAMPUR belonging to the Indore State in the Bundelkhand Agency. Of these, only 3 are held under treaties: namely, ORCHHĀ, DATIĀ, and SAMTHAR. The remainder are *sanad* holdings: namely, PANNĀ, CHARKHĀRĪ, AJAIGARH, BIJĀWAR, BAONĪ, CHHATARPUR, SARĪLĀ, DHURWAI, BIJNA, TORI-FATEHPUR, BĀNKĀ-PAHĀRĪ, JIGNĪ, LUGĀSI, BĪHAT, BERĪ, ALĪPURA, GAURIHĀR, GARRAULI, and NAIGAWĀN REBAI. The *jāgīr* of Bilherī, subordinate to the Chhatarpur State, is held under British guarantee. The chiefs of the treaty States exercise full powers. The *sanad* States were created on British assumption of the paramount power, after the Treaty of Bassein. The minor States were, during the early years of the nineteenth century, tributary to Alī Bahādur of Bāndā, a grandson of the Peshwā. The policy of the British Government was to confirm these chiefs in possession of such territory as they held under Alī Bahādur, subject to conditions of allegiance and fidelity, the renunciation of all views of future aggrandizement, and the abandonment of all lands acquired subsequent to the death of Alī Bahādur. In return for compliance with these conditions, the chiefs received *sanads* or deeds confirming them in possession of their States. The conditions vary slightly in the case of different grants; but in all cases they bind the chief to submission and loyalty, and require him to govern well, to deliver up criminal refugees, and to seize thieves and robbers and make them over to the British authorities. The rulers are at the same time liable to such control, not inconsistent with their engagements, as the British Government may see fit to

exercise, and their rights and powers are limited to such as have been expressly conferred, while the exercise of judicial powers is subject to such restrictions as may be laid down by the Government of India. In practice the chiefs of the senior *sanad* States—Pannā, Charkhārī, Ajaigarh, Bijāwar, Baonī, and Chhatarpur—are usually invested with full criminal powers, subject to a reference in cases in which the sentences involve death, transportation, or imprisonment for life. The minor chiefs are ordinarily permitted to exercise powers up to those of a magistrate of the first class in British India, according to their capability and experience. The Political Agent has the right to reserve for trial by himself all serious cases and such other cases as he may consider it advisable to deal with personally. Those chiefs who have not been specially empowered are required to refer to the Political officer all cases of heinous crime. In 1862 *sanads* of adoption were granted to all the chiefs, guaranteeing them the privilege of adopting heirs in case of failure of issue, such adoption being conditional on the payment of certain succession dues (*nazarāna*), which vary in individual cases, but ordinarily entail a payment as relief of a quarter of a year's net revenue on each direct succession, and half a year's net revenue in cases of adoption.

The Jhānsi-Mānikpur section of the Great Indian Peninsula Railway passes along the north of the charge, which is intersected by two high roads. One of these strikes north-west and south-east from Jhānsi, connecting Gwalior, Datiā, Nowgong, Chhatarpur, and Satnā; the other leads from Bāndā (in the United Provinces) through Mahobā to Chhatarpur, and to Saugor in the Central Provinces.

The Political Agent exercises the powers of a District Magistrate and a Court of Sessions within the limits of his charge, where such powers are not exercised by the chiefs. He is District and Sessions Judge for those portions of the Jhānsi-Mānikpur and Jhānsi-Bhopāl sections of the Great Indian Peninsula Railway which pass through the Orchhā State and the Alīpura and Garrauli *jāgīrs*, and also exercises the powers of an Appellate and Sessions Court for Nowgong cantonment.

The Agency contains the States, portions of States, and petty States shown in the table on the next page.

Orchhā State (*Urchhā, Ondchhā, Tīkamgarh*).—Treaty State in Central India, under the Bundelkhand Agency, lying between 24° 26′ and 25° 40′ N. and 78° 26′ and 79° 21′ E., with an area of about 2,080 square miles. It is bounded on the north and west by the Jhānsi District of the United

Provinces; on the south by the Saugor District of the Central Provinces and by the States of Bijāwar and Pannā; and on the east by the States of Charkhārī and Bijāwar and by the Garrauli *jāgīr*. The State also holds the isolated *pargana* of Pāhārpur in the Nizām's territory near Aurangābād, granted by the Delhi emperors. The original capital of the State was Ondchhā or Orchhā. In 1783 it was transferred to Tehrī or TĪKAMGARH. The latter, which is the name now in general use, was officially recognized in 1887 to prevent confusion with the Tehrī State or Garhwāl. The State lies in the level plain which forms the Betwā-Dhasān *doāb*, these two streams being the only rivers of any importance. Artificial lakes are numerous, several being of considerable size, as at Baldeogarh, Ladhaura, Jatāra, and Birsāgar.

Name.	Title.	Caste or clan.	Area in square miles.	Population (1901).	Total revenue.
					Rs.
Orchhā	H. H. Mahārājā	Bundelā Rājput	2,080	321,634	7,00,000
Datiā	H. H. Mahārājā	Bundelā Rājput	911	173,759	4,00,000
Samthar	H. H. Rājā (*Mahārājā*)	Gūjar	178	33,472	1,50,000
Pannā	H. H. Mahārājā	Bundelā Rājput	2,492	192,986	5,00,000
Charkhārī	H. H. Mahārājā	Bundelā Rājput	745	123,954	6,00,000
Ajaigarh	H. H. Mahārājā	Bundelā Rājput	771	78,236	2,25,000
Bijāwar	H. H. Mahārājā	Bundelā Rājput	973	110,500	2,25,000
Baonī	H. H. Nawāb	Muhammadan Pathān	122	19,780	1,00,000
Chhatarpur	H. H. Rājā (*Mahārājā*)	Bundelā Ponwār	1,118	156,139	3,50,000
Sarīlā	Rājā	Bundelā Rājput	33	6,298	59,147
Dhurwai	Dīwān	Bundelā Rājput	18	1,826	8,000
Bijna	Dīwān	Bundelā Rājput	27	1,578	10,000
Tori-Fatehpur	Dīwān	Bundelā Rājput	36	7,099	24,000
Bānkā-Pahāri	Dīwān	Bundelā Rājput	4	1,056	4,000
Jignī	Rao	Bundelā Rājput	22	3,838	13,000
Lugāsi	Dīwān	Bundelā Rājput	47	6,285	20,000
Bīhat	Rao	Bundelā Rājput	16	3,984	13,000
Berī	Rao	Bundelā Ponwār	32	4,279	21,000
Alīpura	Rao (*Rājā*)	Parihār Rājput	73	14,592	30,000
Gaurihār	Jāgīrdār (*Rao Bahādur*)	Jijhotia Brāhman	73	7,760	27,000
Garrauli	Dīwān	Bundelā Rājput	37	5,231	25,000
Naigawān Rebai	Jāgīrdār	Daowa Ahīr	7	2,497	10,880
Bilheri (Guaranteed)	Muāfidār	Jijhotia Brāhman	Included in Chhatarpur	3,073	7,000
Alampur (Indore)	... ...	... ...	37	16,711	58,000
Railways and cantonments	... ...	... ...	...	11,749	...
		Total	9,852	1,308,316	35,80,027

NOTE.—Titles given in italics are personal.

Orchhā lies wholly in the area of the Bundelkhand gneiss, a hard greyish-pink granitoidal rock, of simple composition, traversed by conspicuous quartz reefs, which constitute an integral part of this formation and almost invariably strike in a north-easterly direction. A number of basaltic dikes strike approximately north-west, at right angles to these reefs. These dikes are probably disintegrated representatives of the volcanic rocks of the Bijāwar series.

Jungles cover a considerable part of the State, but consist only of small trees and rough undergrowth, the principal species being the *dhāk* or *chhiula* (*Butea frondosa*), *semal* (*Bombax malabaricum*), *salai* (*Boswellia serrata*), and various acacias, with brushwood of *Woodfordia*, *Crotolaria*, *Capparis*, and *Desmodium*. The scanty nature of the jungle makes it unsuited to big game, which is not plentiful, though small game abounds.

The climate is noticeably hotter than that of Mālwā. The northern part of the State is considered unhealthy, malarial fever being very prevalent there. The annual rainfall averages 45 inches.

The Orchhā chiefs are Bundelā Rājputs, claiming to be descendants of the Gaharwārs of Benares. The State had no independent existence till comparatively modern times, and its early history is that of BRITISH BUNDELKHAND. According to local records, the first Bundelā who acquired power in this locality was Sohan Pāl, son of a petty chieftain in what is now the Jālaun District of the United Provinces, who lived early in the thirteenth century. He appears to have had differences with his father Arjun Pāl and to have left Mahonī, the ancestral home. For some years he led a life of adventure of which nothing is known. He reappears as the champion of the oppressed Rājputs against the tyranny of the Khangār chief of Garh Kurār, 35 miles east of Orchhā, whose attempts to force the weaker neighbouring Rājputs into matrimonial connexions with his family had raised a storm of indignation. Sohan Pāl, after defeating the Khangārs, established himself at Garh Kurār, and married his daughter to the Ponwār (Paramāra) chief of Pawānya (a village in Gwalior). From this time onwards, the Ponwārs, Bundelās, and Dhandelas, a local branch of the great Chauhān family, formed a separate endogamous group, having no connexion with other Rājput clans, though, according to the State records, these chiefs married with the great Rājput families up to Arjun Pāl's time. On his father's death Sohan Pāl succeeded to the Mahonī State.

Between 1269 and 1501 eight chiefs ruled, who gradually extended the Bundelā dominions. In 1501 Rudra Pratāp succeeded. He was a bold and successful leader; and, although he came into collision with Bahlol and Sikandar Lodī on several occasions, he managed to increase his dominions considerably during the confusion caused by Bābar's invasion. He died in 1531, and was succeeded by his eldest son, Bhārtī Chand. Bhārtī Chand (1531–54) unsuccessfully attempted to oppose Sher Shāh on his march to Kālinjar in 1545. On his death in 1554, he was succeeded by his brother Madhukar Sāh, who was a religious recluse, and the fortunes of the State began to decline from this time.

The Mughal forces invaded Orchhā for the first time in 1577, when Sādik Khān managed to take Orchhā after a severe fight in which Madhukar's eldest son Horal Deo was killed. In 1591 it was found that the Bundelā chief had seized some *parganas* near Gwalior. The imperial troops attacked and defeated him in an engagement near Narwar, and Madhukar had to flee to the jungles, where he soon after died a natural death. His son Rām Sāh (1592–1604) sued for pardon and was allowed to succeed, but turned out a weak ruler, and the whole State was soon plunged in confusion through the turbulence of his brothers, Bīr Singh Deo, Indrajīt, and Pratāp. Bīr Singh Deo, in order to ingratiate himself with prince Salīm (Jahāngīr), murdered Abul Fazl, the famous author of the *Ain-i-Akbarī*, near Antrī in Gwalior State in 1602 (see GWALIOR GIRD). Akbar at once sent an army to capture him, but although Orchhā was assaulted and taken, Bīr Singh Deo escaped. On his accession in 1605, Jahāngīr installed Bīr Singh Deo as Rājā of Orchhā in place of his brother Rām Sāh, whom he confined for a time at Delhi, but subsequently released and presented with the fief of CHANDERĪ and Bānpur. Of all the rulers of Orchhā Bīr Singh Deo (1605–27) is the most famous. A man of strong personality and no scruples, he soon acquired large territories and immense wealth. He was, moreover, not only a great warrior but a mighty builder, and has left many monuments of his activity in this direction, as the great palace-forts at Orchhā and Datiā, the Chaturbhuj temple at Orchhā, and many other edifices within and without the limits of Central India testify. His cenotaph at Orchhā, a huge rugged stone-built erection, which stands on the edge of the Betwā river facing his great palace, is a fitting memorial of this architecture-loving monarch. He was succeeded by Jhujhār Singh, a weak but turbulent man, who rapidly plunged

his State into difficulties. In 1628 he fell into disgrace, by conniving at the escape through his territories of the rebel Khān Jahān Lodī. In 1630, however, when Khān Jahān again attempted to pass through Orchhā, Jhujhār Singh retrieved his position by attacking him. He was then pardoned and sent on service to the Deccan. While absent, he left the State in charge of his brother Hardaul. On his return, suspecting Hardaul of undue intimacy with his wife, he forced him to drink poison. This act has made his memory a by-word throughout Bundelkhand, while the unhappy brother has been exalted into a local deity, small platforms at which he is worshipped being set up in every village in the country, and his sad end being the subject of numerous local songs. In 1634-5 Jhujhār Singh went into open rebellion. He was pursued by the Mughal forces, and he and his son were driven into the Gondwāna jungles, where they were both killed.

From 1635 to 1641 the Orchhā State was without a ruler and virtually ceased to exist. During this period, however, the Bundelā clan was represented by the chiefs of Datiā and Chanderī and Champat Rai, whose more famous son Chhatarsāl was the founder of Pannā. In 1641 Shāh Jahān granted to Pahār Singh (1641–53), a son of Bīr Singh Deo, the chiefship of Orchhā, in the hope that it would put an end to the ravages of Champat Rai. The Orchhā State, however, possessed but little power, though the chief was always recognized as the head of the clan and consulted in all family disputes. He was followed by Sujān Singh (1653–72), Indramani (1672–5), Jaswant Singh (1675–84), and Bhagwat Singh (1684–9). The chiefs of Bundelkhand served the Mughal emperors loyally in their expeditions to Badakhshān and elsewhere. During the time of Mahārājā Udot Singh (1689–1735), the Marāthās commenced operations in Bundelkhand. In 1729 Chhatarsāl called in the Peshwā to his assistance, and much territory formerly belonging to the Bundelās passed to the Marāthās. Udot Singh was succeeded by Prithwī Singh (1735–52), during whose time more land was lost to the Marāthās, his circumstances being such that he possessed practically only the town of Orchhā, while his retinue consisted of fifty sepoys and one elephant. Sānwant Singh (1752–65) received the title of Mahendra from Alamgīr II. He was followed by Hāte Singh (1765–8), Mān Singh (1768–75), Bhārtī Chand (1775–6), and Vikramājit (1776–1817).

Vikramājīt entered into relations with the British by a treaty made in 1812. He abdicated in favour of his son Dharam

Pāl in 1817, but on Dharam Pāl's death in 1834 resumed charge of the State. He died the same year and was succeeded by his brother Tej Singh (1834–41). The next chief, Sujān Singh, died in 1854 and was followed by Hamīr Singh (1854–74), who received a *sanad* of adoption in 1862. He was succeeded by his brother Pratāp Singh, the present chief. All transit dues were abolished in 1880. The tribute payable to the British Government for the Tahraulī *pargana* was remitted for the good services rendered in 1857. In 1884 Pratāp Singh ceded all land required for railways in his territory. The ruler of the State bears the titles of His Highness and Sarāmad-i-Rājāha-i-Bundelkhand Mahārājā Mahendra Sawai Bahādur, and receives a salute of 17 guns, 2 being personal to the present chief (1877), who was made a G.C.I.E. in 1900, and a G.C.S.I. in 1906.

Population has been: (1881) 311,514, (1891) 333,020, and (1901) 321,634. An increase of 7 per cent. was recorded in the period 1881–91, but during the last decade the total fell by 3 per cent., owing mainly to the severity of the famine of 1896–7. The density is 155 persons per square mile. The State possesses one town, TĪKAMGARH, the capital (14,050); and 706 villages, most of which are very small. Hindus number 306,347, or 95 per cent.; Musalmāns, 8,248; Jains, 5,884; Animists, 1,155. The prevailing language is Bundelkhandī, spoken by 94 per cent. of the population. About 40 per cent. of the inhabitants are supported by agriculture and 23 per cent. by general labour.

The chief castes are Chamārs, 36,300, or 11 per cent.; Kāchhīs, 25,900, or 8 per cent.; Brāhmans, 23,200, or 7 per cent.; Lodhīs, 22,400, or 7 per cent.; Dhīmars, 15,600, or 5 per cent.; and Chhatrīs, including Bundelā and other Rājputs, 15,200, or 5 per cent. The other castes are of minor importance.

The soil of the State is nowhere of very high fertility, the greater part of the country being covered with the red and yellow soils common to the gneissic area. Here and there intrusive dikes of trap have given deposits of a richer black soil. The people distinguish a large number of varieties. The principal are *mota*, the loamy soil found in the intrusive dikes; *kābar*, a brown soil, but of a lighter quality; *parua*, a yellow loam; and *rānkar*, a rocky soil strewn with boulders. The best soil is found in the Tahraulī *pargana* to the north. The usual systems of cultivation prevailing in Bundelkhand are followed. The cultivators are assisted by grants of grain and

money at the beginning of the sowing season, the State taking a commission of 25 per cent. in kind on seed given, and of 12 per cent. on cash loans. Of the total area, 1,614 square miles, or 78 per cent., are *khālsa* (State land), while 466 square miles have been alienated in grants (*jāgīrs*). About 994 square miles are cultivated, of which 232 square miles are irrigated. Of the uncultivated area of 1,086 square miles, 166 square miles are covered by forest, and 601 square miles by cultivable land, the rest being uncultivable waste. Pasture land is ample, but no special breeds of cattle are raised. *Jowār* occupies 94 square miles, or 9 per cent.; rice, 76 square miles, or 8 per cent.; barley, 71 square miles, or 7 per cent.; *til*, 70 square miles, or 7 per cent.; gram, 57 square miles, or 6 per cent.; wheat, 47 square miles, or 5 per cent.; and pulses, 29 square miles, or 3 per cent.

Irrigation is confined to the spring crops and garden produce, and water is obtained from tanks, or raised from wells by the Persian wheel. It is a common practice to have the watering done by contract, one-third of the produce of the land being given in payment. Wages for agricultural work are paid in kind, 2 to 3 seers of grain being given to each worker per diem. The village artisans, blacksmiths, carpenters, who keep the agricultural implements in order, receive shares of each crop.

The forests of Orchhā, though covering a large area, are not of any particular value, consisting mostly of small trees and scrub. The trees are divided into three classes, those in the first class, which are of value for their fruit or timber, being alone 'reserved.' The first class contains teak (*Tectona grandis*), *achār* (*Buchanania latifolia*), *tendū* (*Diospyros tomentosa*), *bel* (*Aegle Marmelos*), and *kuradai* (*Cleistanthus collinus*); the second class, *seja* (*Lagerstroemia parviflora*), *khair* (*Acacia Catechu*), *nīm* (*Melia Azadirachta*), *reunja* (*Acacia leucophloea*); the third class, *chhiula* (*Butea frondosa*), and *salai* (*Boswellia serrata*). The forest work is done by the jungle tribe of the Sahariās.

Though trade has increased considerably of late years, it is not yet in a very flourishing condition owing to want of communications. Grain, *ghī*, and coarse cotton cloth are the chief exports, being sent to Bombay and Cawnpore. A little iron is still smelted in a few places, but the industry has almost died out, the guns formerly manufactured in some quantity being now no longer in demand. In the State workshop at Tīkamgarh a combined saw-mill, lathe, planing machine, and flour-mill are worked by a steam engine

Means of communication are the Jhānsi-Bhopāl and Jhānsi-Mānikpur sections of the Great Indian Peninsula Railway, with stations at Orchhā, Arjār, and Teharka. The only metalled roads are the high road from Jhānsi to Nowgong, which traverses the Tahraulī *pargana*, the feeder-road from Orchhā railway station to Orchhā town, and that from Tīkamgarh which meets the road from Lalitpur. There was no postal system of any kind in the State until 1895. A regular State service was then instituted, with an office at each police station. An issue of stamps was also made. British post offices are maintained at Tīkamgarh, Baldeogarh, and Jatāra, and telegraph offices at the Orchhā, Arjār, and Teharka railway stations.

The State is divided into five *parganas*, each under a *tahsīldār*, who is magistrate and revenue collector for his charge. The *tahsīl* head-quarters are at Baldeogarh, Jatāra, Orchhā, Tahraulī, and Tīkamgarh. The largest *tahsīl* is Jatāra, with an area of 600 square miles, while the others average 300. The administration is divided into three departments, dealing respectively with the chief's personal establishment, the general administration, and military matters. The Mahārājā is assisted by a minister, entitled the *Madār-ul-Muhām*, who has immediate control of administrative machinery. All matters are referred for final orders to the chief. In judicial cases the chief has full powers of life and death over his subjects, and all final appeals are heard by him. The subordinate criminal and civil courts are more or less modelled on those of British India, the Penal Code being used as a general guide in issuing local regulations. Cases relating to caste are referred to the *Panchāyat* (deliberative committee).

The State has a normal revenue of 7 lakhs, besides 1·6 lakhs assigned to the *jāgīrdārs*. The land revenue is for the most part farmed out to headmen, who are responsible for the collections, though the leases are granted directly by the State to the cultivators. The expenditure is about 6·5 lakhs. Since 1877 several rough settlements have been made, but only for short periods, the last being in 1902. The land is assessed according to quality, the rates varying for irrigated *mota* land from Rs. 8 to Rs. 4–8–0, for *parua* land from Rs. 3–3–2 to Rs. 2, and for unirrigated *mota* land from Rs. 4 to Rs. 2–6–5 per acre. The incidence of land revenue demand is Rs. 1–2–5 per acre of cultivated area, and Rs. 0–8–9 per acre of the total area. Excise is given out on contract as a monopoly, and brings in Rs. 14,400 a year.

The conversion of the Orchhā coinage has not yet been undertaken, the *Gajja shāhi* rupee minted at Tīkamgarh being still the principal currency. The mint was originally situated at Orchhā, but was transferred when the capital was changed. Gold, silver, and copper coins are struck at this mint.

The regular army consists of 250 cavalry and 1,000 infantry, and 100 gunners with 90 serviceable guns. The irregulars assist in policing the State, in addition to 150 regular police and 402 *chaukīdārs*. A Central jail is maintained at Tīkamgarh.

The Orchhā State, like other States in Bundelkhand, is backward in education, only a little over 1 per cent. of the population being returned as literate in 1901. The Mahendra school, opened in 1866, prepares boys for the entrance examination of the Allahābād University. There are also 8 village schools with 234 pupils, and one girls' school with 40 pupils. The annual expenditure on education is Rs. 3,300. One hospital has been opened at Tīkamgarh and vaccination is carried out, the annual cost of the medical establishment being Rs. 2,500.

Orchhā Village.—Former capital of the State of the same name, in Central India, situated in 25° 21′ N. and 78° 38′ E., 3½ miles from a station on the Jhānsi-Mānikpur section of the Great Indian Peninsula Railway. Population (1901), 1,830. The village, which was founded by Bhārtī Chand in 1531, stands on the very edge of the Betwā river in a hollow surrounded by scrub jungle. In 1634 the jungle must have been of considerable thickness, as in spite of its low position the Mughals found it a difficult place to approach. In 1783 Vikramājīt removed the capital to TĪKAMGARH, and since that time Orchhā has rapidly fallen into decay. It is now of interest only on account of its magnificent buildings, of which the finest were erected by Bīr Singh Deo. On an island in the Betwā, which has been surrounded by a battlemented wall and is approached by a causeway over a fine bridge of fourteen arches, stands a huge palace-fort, mainly the work of Bīr Singh Deo (1605–27), but consisting of several connected buildings erected at different times, the finest of which are the Rājmandir and Jahāngīr-mahal. The Rājmandir is built in the shape of a square with an almost entirely plain exterior, relieved by projecting windows and a line of delicate domes along the summit. The Jahāngīr-mahal, so called from the emperor Jahāngīr having stayed in it during a visit to his friend Bīr Singh Deo, is a much handsomer building. Also built in rectangular form, it is relieved by a circular tower,

at each corner surmounted by a dome, while two lines of graceful balconies supported on brackets mark the central storeys. These balconies are closed in with fine screens of pierced stonework. Above, the roof is crowned by eight large fluted domes with smaller domes between them, connected by an ornamented balustrade. The whole building is magnificent in its combination of massive strength and delicate ornament, and is perhaps unsurpassed as a specimen of Hindu domestic architecture. Many temples are scattered over the area formerly occupied by the town, the finest being the Chaturbhuj, dedicated as its name implies to the 'four-armed' Vishnu. This temple stands on a huge stone platform, and is a rectangular building with a very plain exterior, ornamented by two large and four small spires, one of which has been destroyed, of the pine-cone variety common in Bundelkhand. Inside it is quite devoid of carving or ornament. The great loftiness of its ceilings, an unusual feature in a Hindu temple, its bare walls, and the arrangement of its sanctuary suggest a Christian church rather than a Hindu temple. Of the other buildings, the cenotaphs of Bhārtī Chand (1531–54), Madhukar Sāh (1554–92), Bīr Singh Deo (1605–27), Pahār Singh (1641–53), and Sānwant Singh (1752–65), all rulers of Orchhā, and their Rānīs are grouped together on the river's edge below the fort. That of Bīr Singh Deo, had it been completed, would have been the finest; but the domes were never finished, and it remains a mere rugged pile of stone, massive and picturesque, but with no pretensions to architectural form. Not far from the Chaturbhuj temple is the shrine of Hardaul, where that prince is said to have died of the poison administered by his brother Jhujhār Singh. Orchhā is still the head-quarters of a *tahsīl*.

Tīkamgarh (or Tehrī).—Capital of the ORCHHĀ State in Bundelkhand, Central India, situated in 24° 45′ N. and 78° 50′ E., 36 miles from the Lalitpur station on the Midland section of the Great Indian Peninsula Railway. Population (1901), 14,050. The small village named Tehrī (meaning a 'triangle') consisted of three hamlets, when in 1783 Mahārājā Vikramājīt selected this spot for his new capital. Until 1887 the capital was generally known as Tehrī; but in that year, to avoid confusion with Tehrī (Garhwāl) in the United Provinces, the name Tīkamgarh, strictly speaking that of the fort only, was adopted in place of Tehrī and recognized officially. A municipality was constituted in 1891. The committee consists of official and non-official members in the proportion of 1 to 3.

The chief buildings are the Mahārājā's palace and the fort. The town also contains a high school, a hospital, a *dāk*-bungalow, a *sarai*, a camping ground, and British and State post offices.

Datiā State.—Treaty State in Central India, under the Bundelkhand Agency, lying between 25° 34′ and 26° 18′ N. and 78° 13′ and 79° 12′ E., with an area of about 911 square miles. The territory is much cut up by intervening parts of Gwalior and other States, the main section being bordered on the north by portions of Gwalior and the District of Jālaun; on the south by Gwalior and Jhānsi District; on the east by Samthar and Jhānsi District; and on the west by Gwalior. The State lies in the level country between the Sind and Betwā rivers. The Sind and its tributary the Pahūj are the only important streams.

The country immediately round the chief town lies in the Bundelkhand gneiss area, but in the northern portion of the State this rock is overlaid with alluvium. The trees met with in the jungles are of no great value, being mostly of the mimosa family, though in more favourable localities the *mahuā* (*Bassia latifolia*) is found, its flowers being used as food and for distillation of liquor. The scanty nature of the jungles makes them unsuitable for big game, though all the ordinary classes of small game are plentiful. The climate, which is considerably hotter than that of Mālwā, is generally speaking healthy. The annual rainfall averages 38 inches.

The Datiā chiefs are Bundelā Rājputs of the ORCHHĀ house. In 1626 Bīr Singh Deo of Orchhā granted Datiā to his son Bhagwān Rao. The original territory was considerably extended both by force of arms and by grants from the Delhi emperors, till the State embraced most of the country between the Chambal on the north and the Betwā and Sind on the east and west. Bhagwān Rao died in 1656 and was succeeded by his son Subha Karan, who had served with distinction under the Mughal emperor in Balkh and Badakhshān, during the expeditions of 1646–53. In the struggle between Aurangzeb and his brothers, he joined the future emperor and died in 1683. On the death of Rām Chandra, the fourth Rājā (1706–33), a dispute about the succession was referred to Rājā Udot Singh of Orchhā, who decided in favour of Indrajīt, a great-grandson of Rām Chandra, and assisted him by arms to secure the chiefship. Among others who had given support was Naune Sāh Gūjar (*see* SAMTHAR), whose son Madan Singh received as a reward the governorship of the

fort of Samthar, and the title of Rājdhar; a grant of five villages being made later on to his son Devī Singh. The Marāthās began to invade Bundelkhand during this period. The seventh Rājā, Parīchhat, concluded a treaty with the British in 1804. In 1818, for services rendered in connexion with the pacification of the country, he obtained the territory east of the Sind river known as the Chaurāsī Ilāka, which includes the fort of Indargarh. In 1826 he adopted as his successor a foundling named Bijai Bahādur Singh whom he had educated. This roused much feeling among the Thākurs of Baronī, who, as direct descendants of Bhagwān Rao, considered that the adoption should have been made from their family. The adoption, however, was upheld by the British Government. Bijai Bahādur Singh succeeded in 1839, and died childless in 1857. He was followed by the present chief, Bhawānī Singh, adopted from the Bhasnai family whose members are descended from Har Singh Deo, a brother of Rājā Bīr Singh Deo of Orchhā. Bhawānī Singh being a minor, the State was administered by the senior Rānī, and on her death by the second Rānī. Disturbances arose, however, through the pretensions of Arjun Singh, an illegitimate son of the late chief. He was supported by the regent Rānī, but was suppressed finally by a British force and exiled to Benares, the Rānī being placed in confinement at Datiā. The Baronī Thākurs again (1861) put forward their claims to the succession, which were rejected. Dissensions between the Thākurs and the ruling chief continued until 1882, when it was decided by the British Government that the Baronī *jāgīr* was a grant entirely independent of Datiā made from Delhi, and that the Mahārājā could not, therefore, claim to stand in the same relation to Baronī as to *jāgīrdārs* holding under a grant from the State, though the Thākurs must be considered as politically subordinate to Datiā. An adoption *sanad* was granted to the chief in 1862. The most important measures which have been effected during the rule of the present chief are the salt convention with the British Government (1879), under which a yearly compensation of Rs. 10,000 is received by the Darbār; the cession of land for the Betwā Canal (1882) and for the construction of the Midland Railway (1884); and the conversion of the currency (1903). The chief has the hereditary titles of His Highness and Mahārājā Lokendra, and receives a salute of 15 guns. The present Mahārājā was created a K.C.S.I. in 1896, and his salute was increased to 17 guns in 1906 as a personal distinction.

There are few buildings in the State of any architectural or archaeological importance, except the fine seventeenth-century palace of Bīr Singh Deo and that of Rājā Subha Karan in the chief town. A temple to the Sun at the village of Unao, 10 miles south-east of Datiā town, is of great local repute, and is visited by large numbers of worshippers at the Ranga-panchamī festival held yearly in March. A circular stone image of the sun stands inside the temple. The waters of a tank near the temple are supposed to cure leprosy and skin diseases generally.

The population of the State has been: (1881) 182,598, (1891) 186,440, and (1901) 173,759, showing a density of 191 persons per square mile. The decrease of 7 per cent. during the last decade is mainly due to the effects of the famines of 1896–7 and 1899–1900. Hindus number 166,170, or 95 per cent., and Musalmāns 7,095, or 4 per cent. The State contains three towns, DATIĀ (population, 24,071), the capital, SEONDHĀ (5,542), and NADĪGAON (4,443); and 455 villages. The prevailing language is Bundelkhandī, spoken by 98 per cent. of the population. The principal castes and tribes are Brāhmans, 24,000, or 14 per cent.; Chamārs, 19,300, or 11 per cent.; Kāchhīs, 14,300, or 8 per cent.; and Rājputs, including Bundelā and other Thākurs, 8,000, or 5 per cent. About 38 per cent. of the population are supported by agriculture, 15 per cent. by general labour, and 10 per cent. by State service.

The greater part of the soil is of poor quality, owing to the rocky nature of the gneissic formation. Irrigation, which thus becomes an important matter, is mainly carried on from tanks, formed, as a rule, by raising earthen dams in the frequent gaps which occur between the quartzite ridges so common in this region. The total area of 911 square miles is thus distributed: cultivated, 450 square miles, or 49 per cent., of which 11 square miles are irrigable; cultivable but uncultivated, 95 square miles; forests, 274 square miles, or 30 per cent.; the rest is waste. Much of the land is included in *jāgīrs* and other land grants, the alienated area comprising 31 per cent. of the total area, and 26 per cent. of the cultivated. Of the total cropped area, pulses (including gram) occupy 221 square miles, or 49 per cent.; wheat, 128 square miles, or 28 per cent.; *jowār*, 54 square miles; cotton, 26 square miles; and poppy, 78 acres.

Though a considerable area of the State is officially classed as forest, it is, strictly speaking, merely scrub jungle, including a certain amount of grass land used for grazing purposes.

The chief means of communication are country tracks, the only metalled roads being part of the Gwalior-Jhānsi high road (52 miles) and the feeder-roads to Baronī (4 miles) and Unao (10 miles). The main line of the Great Indian Peninsula Railway traverses the State, with stations at Datiā and Sonāgir. A combined British post and telegraph office is kept up at Datiā town, and a branch post office at Seondhā. A State postal system is also maintained, and there is a local issue of stamps.

The Mahārājā exercises full powers, and is the highest court of appeal in the State, the criminal, civil, revenue, and household departments being under his direct supervision. He is assisted by a *dīwān* (minister), who inquires into serious criminal cases and forwards them to the Mahārājā for trial, and also supervises the general working of all departments. The Indian Penal Code is followed generally in the criminal courts. In civil courts the State follows its own procedure, which is based on the old *panchāyat* system.

The total revenue is 4 lakhs, of which 3·2 lakhs, or 80 per cent., is derived from land revenue. Opium, of which a small quantity is manufactured, pays a duty of Rs. 1-2-0 per seer, and together with other excisable articles brings in Rs. 6,500 a year. A yearly sum of Rs. 10,000 is received from the British Government in compensation for salt dues formerly levied. The principal heads of expenditure are 1·5 lakhs on general administration (including the chief's establishment) and Rs. 63,000 on public works. An annual payment of Rs. 9,500 is made to Sindhia for the Nadigaon *pargana*. Assignments of land to *jāgīrdārs* for the up-keep of feudal levies amount to about 5·5 lakhs, making the gross income of the State 9·5 lakhs.

Land revenue was formerly collected four times a year after valuation of the standing crop, called *dharot*. The collections were then made in kind, one-half to one-third of the gross produce going to the State. The revenue is now collected in cash, in two instalments. The rates are fixed in regard to the crop-bearing power of the soil and facilities for irrigation. Leases are granted ordinarily for one year only, rates being liable to enhancement if improvements are effected, such as the construction of dams for irrigation. Most of the villages are in the hands of farmers called *mahate*, who pay the revenue assessed and sublet to cultivators. Rents are often paid in kind. The rates of assessment vary from Rs. 4 per acre for the best black cotton soil to Rs. 1-9-6 for the less productive

parua, a light sandy soil, the average incidence being Rs. 2–15–0.

In 1903 the British rupee was adopted in place of the various currencies which had till then been legal tender.

The army consists of 300 infantry, 71 cavalry, and 165 artillery, with 48 serviceable guns. A small body of regular police is maintained, but in villages watch and ward is done by the village *chaukīdārs*, who are drawn from the Khangār tribe.

The State contains two jails, one at Datiā and the other at Seondhā. The first regular school was opened at Datiā in 1858. In 1864 an English-teaching school was started, which in 1888 became a high school and now prepares pupils for the entrance examination of the Allahābād University. There are 29 schools in all, with 711 pupils, and the annual expenditure is Rs. 3,000. The State has not advanced far in education, only 2 per cent. of the population (3·8 males and 0·1 females) being able to read and write in 1901. A hospital at Datiā and a dispensary at Seondhā are maintained at an annual cost of Rs. 1,300. Revenue surveys were made in 1855 and 1865.

Datiā Town.—Capital of the State of the same name, in Central India, situated in 25° 41′ N. and 78° 28′ E., on the Gwalior-Jhānsi road, 16 miles distant from the latter place, and also on the Great Indian Peninsula Railway, 718 miles from Bombay; 980 feet above the level of the sea. Population (1901), 24,071. The town is built on a series of low hills, on one of which stands the magnificent palace of Bīr Singh Deo, its massive pile towering above the houses below. The palace, one of the finest examples of Hindu domestic architecture in India, is built in the form of a square. The monotony, however, is relieved by four octagonal towers, one at each corner, and string-courses of stone lattice-work marking out the five storeys. The summit is ornamented with numerous graceful *chhatris*, crowned with ribbed domes. The southern façade looks over a large lake with fine stone retaining walls. To the east of the town stands the palace of Rājā Subha Karan. Though by no means the equal of Bīr Singh's palace, it is nevertheless a handsome building, standing on an elevated site overlooking the town. The town itself contains an unusually large proportion of substantial stone-built houses, belonging chiefly to *sardārs* of the State, besides a State guesthouse, a combined post and telegraph office, a *dāk*-bungalow, a hospital, a jail, and a school. Several fine tombs and other buildings are situated in the neighbourhood, and a battlemented wall surrounds the town.

Nadīgaon.—Head-quarters of a *pargana* of the same name in Datiā State, Central India, situated in 26° 7′ N. and 79° 2′ E., on the east bank of the Pahūj river, a tributary of the Sind. Population (1901), 4,443. It is a town of old foundation, which has declined in importance of late years owing to isolation from roads and railways. The Nadīgaon *pargana* is held from Sindhia, a yearly payment of Rs. 9,500 being made to that chief through the British Government. A school and State post office are situated in the town. The nearest railway station is Kūnch on the Cawnpore branch of the Great Indian Peninsula Railway, 10 miles distant by country track.

Seondhā (*Seora*).—Head-quarters of a *pargana* in the Datiā State, Central India, situated in 26° 10′ N. and 78° 47′ E., on the east bank of the Sind river, 36 miles from Datiā town. Population (1901), 5,542. The town has been steadily declining in importance of late years. It is of old foundation, the remains of the earlier settlement lying close to the modern town. Seondhā was a flourishing place in the fifteenth century, and the fort is supposed to have been of importance some centuries before. It may possibly be the Sarua fort taken by Mahmūd of Ghazni in the eleventh century when in pursuit of Chand Rai. At the beginning of the nineteenth century Rājā Parīchhat of Datiā gave asylum at Seondhā to the mother of Daulat Rao Sindhia, who had fled from Gwalior. The fort was unsuccessfully attacked on Sindhia's behalf by Raghunāth Rao and General Perron. A school and a combined British and State post office are situated in the town.

Sonāgir.—Hill in the Datiā State, Central India, situated in 25° 44′ N. and 78° 25′ E., 5 miles from the town of Datiā. It consists of a small ridge of gneiss, on the summit and slopes of which more than a hundred Jain temples have been erected. Seen from a distance, the hill presents a picturesque appearance, with its numerous shrines perched amid great crags of granitic rock; but closer examination leads to disillusion. The structures are all of the degraded modern type, none as it stands dating back farther than the end of the seventeenth century. They are all built of brick with inelegant white stucco rectangular bodies, bulbous ribbed Muhammadan domes, and pine-cone spires, the doors and windows ornamented with the foliated Muhammadan arch and curved Bengali eave and roof. They lack entirely the purity and homogeneity of older temples, and are disappointing.

Samthar State.—Treaty State in Central India, under the Bundelkhand Political Agency, lying between 25° 43′ and 25° 57′ N. and 78° 48′ and 79° 7′ E., with an area of about 178 square miles. The name is most probably a corruption of Shamshergarh, by which the chief town is still known. It is bounded on the north and east by the Jālaun District of the United Provinces; on the south by Jhānsi District; and on the west by the Bhānder *pargana* of the Gwalior State and by Jhānsi District. The territory consists of an almost unbroken level plain, sparsely covered with trees. The soil is only moderately fertile, and, though traversed by the Pahūj and Betwā, both large streams, is entirely dependent on the rainfall for its productivity. Geologically, the State consists of Bundelkhand gneiss and allied rocks, in great part concealed by alluvium. The climate is generally temperate, though hotter than that of Mālwā. The rainfall, as shown by a ten years' record, averages 30 inches.

On the death of Mahārājā Rām Chandra of Datiā in 1733, a dispute arose regarding the succession to that State. In his contest with rival claimants Indrajīt, who succeeded, had been assisted by various petty chiefs, among whom was Naune Sāh Gūjar, a son of a man in the service of the Datiā State. On his accession to power Indrajīt rewarded Naune Sāh's son, Madan Singh, with the title of Rājdhar and the governorship of Samthar fort, a *jāgīr* of five villages being later on, granted to his son Devī Singh. The latter was succeeded by his son Ranjīt Singh. During the disturbances caused by the Marāthā invasion, Ranjīt Singh became independent and received the title of Rājā from the Marāthās. On the establishment of the British supremacy, he requested to be taken under protection, and a treaty was concluded in 1817, confirming him in possession of the territory he then held. In 1827 Ranjīt Singh died and was succeeded by his son Hindupat, who, however, became of unsound mind, the administration being entrusted to his Rānī. In 1862 an adoption *sanad* was granted to the chief, the obligation to pay succession dues being remitted (1877) in the case of a direct successor. In 1864 the eldest son Chhatar Singh asserted his claim to rule the State, which was recognized by Government, the *pargana* of Amargarh (*Amra*) being assigned for the maintenance of the ex-chief, his Rānī, and a younger son, Arjun Singh (*alias* Alī Bahādur). In 1883 this arrangement was changed, a cash allowance being given in lieu of the *pargana*. Hindupat died in 1890; and Government, in consideration of the length of time Chhatar Singh

had been actual ruler, decided that no formal recognition of his succession was needed. Chhatar Singh was a good administrator and improved the condition of the State considerably. During his rule a salt convention was made with the British Government (1879), by which the State received Rs. 1,450 as compensation for dues formerly levied; and land was ceded for the Betwā Canal (1882) and for a railway (1884). In 1877 Chhatar Singh received the title of Mahārājā as a personal distinction. He died in 1896, and was succeeded by his son Bīr Singh Deo, the present ruler, who received the title of Mahārājā as a personal distinction in 1898. The chief bears the hereditary titles of His Highness and Rājā, and receives a salute of 11 guns.

The population of the State has been: (1881) 38,633, (1891) 40,541, and (1901) 33,472. It decreased by 17 per cent. during the last decade owing to famine. Hindus number 31,211, or 93 per cent., and Musalmāns 2,229, or 7 per cent. The density in 1901 was 188 persons per square mile. The principal castes are Chamārs, 4,300, or 13 per cent.; Brāhmans, 3,800, or 11 per cent.; Lodhīs, 3,000, or 9 per cent.; Kāchhīs and Gūjars, 2,000 each, or 7 per cent.; Gadarias, 1,700, or 5 per cent. The State contains 90 villages and one town, SAMTHAR (population, 8,286), the capital. For a Hindu State the percentage of Musalmāns is unusually high in this part of India. The Muhammadan element also takes a considerable part in the administration. The prevailing form of speech is Bundelkhandī. About 33 per cent. of the population are supported by agriculture and 17 per cent. by general labour.

The soil is for the most part poor, and the country is singularly devoid of tanks, which are fairly common in the rest of Bundelkhand. The principal soils are *mār*, an inferior black soil; *kābar*, a grey soil; *parua*, a yellowish red soil, which is the most prevalent; and *rānkar*, a stony soil, strewn with boulders of gneiss, and of very little agricultural value. Of the total area, 85 square miles, or 42 per cent., are cultivated, of which only 519 acres are irrigable; 49 square miles, or 25 per cent., are cultivable but not cultivated; and the rest is jungle and waste. Of the cropped area, *jowār* occupies 30 square miles, or 35 per cent.; wheat, 20 square miles, or 23 per cent.; gram, 19 square miles, or 22 per cent.; and cotton, 5 square miles.

The only metalled road in the State is 8 miles in length, and leads to Moth, on the Great Indian Peninsula Railway.

The opening of the railway in 1888 has greatly facilitated the export of grain, for which there was formerly no market. Saltpetre is exported in some quantity, mainly to Bhopāl.

The administration is carried on by the chief, assisted by his *wazīr* (minister). The State is divided into four *parganas*, with head-quarters at Shamshergarh, Amargarh, Mahārājganj, and Lohārgarh, each under a *tahsīldār*. In all general administrative matters the *wazīr* has full powers. The chief exercises plenary criminal jurisdiction, and is the final court of reference in other matters.

The revenues of the State, before its territories were reduced by the Marāthās, are said to have amounted to 12 lakhs. The annual receipts are now 1·5 lakhs, mostly derived from land. The expenditure is about the same.

A regular settlement was made in 1895 by Mahārājā Chhatar Singh, under which the land is farmed out and the revenue collected in cash from the *patta* (lease) holders, in two instalments. The incidence of the land revenue demand is Rs. 5 per acre of the cultivated area. No land is alienated in *jāgīrs*. Until Mahārājā Chhatar Singh's time, when the British rupee was made legal tender, the currency consisted of the *Nānā shāhi* rupee of Jhānsi and the Datiā coin.

The troops consist of the chief's body-guard of 12 horsemen and 40 footmen, and an irregular force employed as police, which numbers 200 horse and 500 footmen. There are also six guns manned by 50 gunners. A jail, a post office, a hospital, and five schools with 190 pupils are maintained in the State.

Samthar Town.—Chief town of the State of the same name in Central India, situated in 25° 50′ N. and 78° 55′ E., about 8 miles from the Moth station on the Great Indian Peninsula Railway. Population (1901), 8,286. The town, which is often called Shamshergarh, was built in the seventeenth century, and was subsequently reconstructed by Chhatar Singh. It contains the Rājā's palace, a jail, a post office, and a hospital.

Pannā State.—A *sanad* State in Central India, under the Bundelkhand Political Agency, lying between 23° 49′ and 24° 53′ N. and 79° 45′ and 81° 3′ E., with an area of 2,492 square miles. The territory is distributed over three detached tracts, situated round the towns of Pannā, Bakswāho (24° 17′ N. and 79° 19′ E.), and Bīrsinghpur (24° 46′ N. and 81° 1′ E.). It is bounded on the north by the British District of Bāndā, and the States of Ajaigarh and Bhaisaunda; on the

east by the States of Kothī, Nāgod, Sohāwal, and Ajaigarh; on the south by the Jubbulpore and Damoh Districts of the Central Provinces; and on the west by the States of Chhatarpur, Charkhārī, Bijāwar, and the Alīpura Jāgīr. The greater part of its area lies on the branch of the Vindhyas, known as the Pannā range, which traverses Bundelkhand from south-west to north-east. The only river of any importance is the Ken, which separates it from Chhatarpur. The geology of the State is unusually interesting, owing to the valuable mineral deposits which exist within its boundaries. The Pannā range consists principally of the upper Rewah sandstone of the Vindhyan series, and has long been famous for its diamond mines. The circumstances of the distribution of the diamonds are, however, very imperfectly understood. The mines are found scattered over an area of about 50 miles lying east and west of the town of Pannā, which is situated at the centre of the productive tract. The diamonds occur as pebbles in a conglomerate, and also in a pebbly clay derived from it by disintegration. The lower Rewah series is composed of three strata, the upper being the Jhīrī shales, the second lower Rewah sandstone, and the third a narrow shale band known as the Pannā shales. In the last of these the diamond-bearing conglomerate is intercalated at a variable horizon. The clay deposits are scattered in a capricious manner, often at great distances from any known outcrop of the conglomerate. The position of several of these beds, indeed, makes the theory that the gem-bearing gravel is a recent alluvium quite untenable. It is probable that the formation is an old one and related to, if not identical with, the pebbly clays which have been met with at the base of the cretaceous Lameta rocks. Lameta outcrops exist near Pannā, and are overlaid by some of the easternmost remnants of the Deccan trap known to exist on the Vindhyan table-land. In the western parts near Bakswāho an interesting and varied sequence of geological formations is met with, in which the Deccan trap, cretaceous Lametas, Rewahs, Kaimurs, lower Vindhyans, Bijāwars, and Bundelkhand gneiss are all typically represented [1].

A considerable area of the State is covered with forest, consisting largely of stunted teak and thick small tree and scrub jungle of species of *Grewia*, *Zizyphus*, *Carissa*, *Woodfordia*, *Flueggea*, *Phyllanthus*, *Capparis*, *Acacia*, *Anogeissus*, *Terminalia*, *Boswellia*, *Butea*, *Bassia*, *Diospyros*, and others.

[1] E. Vredenburg, 'Geology of the State of Pannā,' in *Records, Geological Survey of India*, vol. xxxiii, pt. iv, p. 262.

The fauna are the same as those met with elsewhere in Central India, tiger, bear, *sāmbar* (*Cervus unicolor*), and wild hog being common. Small game of all kinds is plentiful. In former days elephants were caught in these forests in large numbers, and Abul Fazl in detailing the places where these animals were captured adds that the elephants from Pannā are the best. The climate is hot but healthy, and the annual rainfall averages 42 inches.

The Pannā chiefs are Bundelā Rājputs, descended from the ORCHHĀ house. After the revolt and subsequent death of Jhujhār Singh of Orchhā in 1635, the whole of Bundelkhand was plunged into anarchy. Taking advantage of this state of affairs, Champat Rai, a grandson of Udot Singh, the brother of Madhukar of Orchhā, commenced harassing the Mughals in every possible way, and finally established himself as the recognized leader of the Bundelā cause. For some time he was regarded with favour by Aurangzeb, to whom he had been of material assistance before the battle of Sāmogarh, in piloting his army across the fords of the Chambal river. Later he fell into disfavour and was attacked by the Mughal forces. To escape capture he was at his own request killed by his wife, who committed suicide immediately after.

His son Chhatarsāl, though only a youth, carried on his father's work, and acting more systematically rapidly acquired possession of Bundelkhand east of the Dhasān river, even extending his operations into the country round Gwalior and Eastern Mālwā. By 1671 he was virtually ruler of all Bundelkhand, his dominions extending from Bāndā in the north to Jubbulpore in the south, and from Rewah in the east to the Betwā river in the west. Orchhā and Datiā, however, were held by other chiefs of the same clan.

Chhatarsāl's first capital was KĀLINJAR, always the key to this region from the earliest days. After he had consolidated his power he moved, in 1675, to Pannā, which at various periods shared with CHHATARPUR (founded by him in 1707) and JAITPUR the honour of being his residence. The death of Aurangzeb gave him increased opportunities for strengthening his position, of which he took every advantage. In 1729 the emperor Muhammad Shāh sent Muhammad Khān Bangash into Bundelkhand to check his growing power, and Chhatarsāl was driven from Jaitpur. Reduced to extremities, he appealed for assistance to the Peshwā, Bājī Rao I, who at once responded, and Muhammad Bangash after a siege of six months was expelled by the allies from Jaitpur (1739). In 1731 Chhatarsāl

divided his vast possessions. The largest share, valued at 39 lakhs annually, which included Pannā, fell to Hirde Sāh, his eldest son; the second, in Saugor District, valued at 32 lakhs, was granted to the Peshwā in return for his services; the third, including Jaitpur, and valued at 31 lakhs, went to his third son, Jagat Rāj, while numerous smaller grants were made to other vassals. Chhatarsāl died about 1732, at the age of eighty-nine, leaving twenty-two legitimate and thirty illegitimate sons, whose descendants now hold PANNĀ, CHARKHĀRĪ, AJAIGARH, BIJĀWAR, SARĪLĀ, JASO, JIGNĪ, and LUGĀSI. The Mahārājā of Pannā is looked on as the senior representative of the Bundelā chiefs east of the Dhasān, who were known as the *Dangāhī* Bundelā chiefs, from their turbulent disposition (*danga*). Hirde Sāh (1732–9) on succeeding made Pannā his capital, and the State may be said to reckon its existence as a separate chiefship from this date. He was succeeded by Sabhā Singh (1739–52), in whose time the famous diamond mines were first worked. The next ruler, Amān Singh (1752–8), was murdered by his brother Hindupat (1758–77). Hindupat passed over his eldest son in favour of a younger, Anirudh (1777–9). Anirudh being a minor, the State was left in charge of Benī Hazūrī and a Brāhman, Khemrāj Chaube. The jealousies of these two plunged the State into a civil war, which was intensified by the death of Anirudh and the rivalry of numerous claimants. During this period the area of Pannā was much reduced, as Benī Hazūrī, Khemrāj, and one Sone Sāh Ponwār carved out States for themselves, founding respectively MAIHAR, PĀLDEO, and CHHATARPUR. Ultimately Dhokal Singh (1785–98), brother of Anirudh, was able to establish himself on the *gaddi*. Owing to these internal dissensions, Bundelkhand in 1789 became an easy prey to the Gosain leader, Himmat Bahādur, and his confederate Alī Bahādur (afterwards known as the Nawāb of Bāndā), who was the son of Shamsher Bahādur, an illegitimate son of the Peshwā. Alī Bahādur assumed suzerainty over Bundelkhand and proceeded to grant *sanads* to all the local chiefs, including Dhokal Singh. When the British supremacy was established, Kishor Singh (1798–1840) was nominally ruling, though actually an exile. He was reinstated and confirmed in his possessions by *sanads* granted in 1807 and 1811. He was succeeded by Harbans Rai (1840–9) and Nripat Singh (1849–70). During the Mutiny the Rājā assisted the British in holding the fort of Kālinjar and clearing Damoh District of rebels. For these good services he was

rewarded with a *khilat* of Rs. 20,000 and the Simaria *pargana*; and in 1869 he received the grant of the personal title of Mahendra, which was made hereditary in 1875. In 1862 a *sanad* of adoption was conferred upon him, and in 1863 he ceded the land required for the East Indian Railway. He was succeeded by Rudra Pratāp Singh (1870–93), who was made a K.C.S.I. in 1876, and received an addition of two guns in his salute as a personal honour in 1877. This chief was succeeded by his brother Lokpāl Singh (1893–7), who was followed by Mādho Singh. The latter was deposed in 1902, for complicity in the murder of his uncle, Rao Rājā Khumān Singh. The present chief, Mahārājā Jādvendra Singh, son of Rao Rājā Khumān Singh, was born in 1893 and is now being educated at the Mayo College at Ajmer. The ruler of the State bears the titles of His Highness and Mahārājā Mahendra, and receives a salute of 11 guns.

The population of the State has been: (1881) 227,306, (1891) 239,333, and (1901) 192,986, showing a density of 77 persons per square mile. During the last decade there has been a decrease of 19 per cent., mainly owing to famine. Hindus number 173,735, or 90 per cent.; Animists, 12,249, or 6 per cent.; and Musalmāns, 5,021.

The State contains one town, PANNĀ (population, 11,346), the capital; and 1,008 villages. The prevailing castes are Brāhmans, 22,700, or 12 per cent.; Chamārs, 19,600, or 11 per cent.; Lodhīs, 15,600, or 8 per cent.; and Ahīrs and Kurmīs 12,600 each, or 7 per cent. About 38 per cent. of the population are supported by agriculture and 27 per cent. by general labour.

Of the total area, 466 square miles, or 19 per cent., are under cultivation, of which 26 square miles are irrigable; 246 square miles of the uncultivated area, or 10 per cent. of the total, are cultivable, the remainder being forest and uncultivable waste. Of the cropped area, wheat occupies 66 square miles, or 13 per cent.; oilseeds, 59 square miles, or 12 per cent.; rice, 46 square miles, or 9 per cent.; and *jowār*, 6 square miles. Irrigation is very little practised, tanks being the ordinary source of supply where possible.

The area covered by forest is very large. Till the State was taken under administration no attempt had been made to obtain full value from the timber, only certain trees, such as teak, *shīsham* (*Dalbergia Sissoo*), *harra* (*Terminalia Chebula*), *mahuā* (*Bassia latifolia*), and *achār* (*Buchanania latifolia*), being preserved.

The Pannā diamond mines[1] have been known since the seventeenth century. It is possible that they may have been worked in much earlier days, but had fallen into disuse. A systematic excavation for stones, however, was commenced in the time of Rājā Sabhā Singh, due, it is said, to the advice of the preacher Prān Nāth. The diamonds occur in the Rewah conglomerate and in alluvial beds. In the former case they are dug out of pits varying in depth from 3 to 30 feet. No large diamonds have ever been taken from the mine, though Hamilton (1813) mentions that a stone supposed to be worth Rs. 50,000 was in the possession of the Rājā. The stones are often of great purity. Pogson, who attempted to work a mine, arranges them in four classes, according as they are clear, orange-coloured, blackish, or greenish. In 1750 the State is said to have received 4 lakhs a year from this source, but the income has now diminished, the deposit having apparently been exhausted. The present income is about Rs. 7,000. The actual miners are mainly Gonds and Kols, but the work is financed by merchants from Gujarāt.

The chief articles of commerce are grain and timber, which are exported through the railway at Satnā, or by road to Bāndā, Nowgong, Mahobā, and Cawnpore. The State is traversed by the Nowgong-Satnā metalled road, from which a branch road goes to Ajaigarh, 20 miles from Pannā; and by the Chhatarpur-Saugor road, which crosses the Bakswāho *pargana*. A Government post office is maintained at Pannā town.

For administrative purposes, Pannā is divided into eleven *parganas*, with head-quarters at Aktohān, Bakswāho, Bīrsinghpur, Dharampura, Ghaura, Pannā, Pawai, Raipura, Shāhnagar, Simaria, and Singhpur. The chief being a minor, the State is under superintendence. When exercising powers, the chief ordinarily has full control of the civil judicial and general administration, while in criminal cases he exercises the usual powers granted to holders of senior *sanad* States in Bundelkhand.

The total revenue amounts to 5 lakhs, of which 3 lakhs, or 60 per cent., is derived from land, the remaining sources being insignificant. The chief heads of expenditure are general administration and collection of revenue (1·5 lakhs), and chief's establishment (Rs. 33,000). The incidence of the land revenue demand is Rs. 1–7–0 per acre of cultivated land and 4 annas per acre of total area. A regular survey is now being carried

[1] *Records Geological Survey of India*, 1906, vol. xxxiii, pt. iv, p. 263.

out. Up to the present, assessments have been made on the standing crop. The currency is now the British rupee.

The army consists of 30 cavalry, 150 infantry, and 12 gunners with 19 serviceable guns. The regular police force numbers 126 men and the rural police 447 *chaukīdārs*. A jail is maintained at Pannā town.

Education was first taken in hand by Mahārājā Nripat Singh in 1867. There are now 35 schools with 583 pupils. At the Census of 1901, 1·4 per cent. of the population were returned as able to read and write. A hospital was opened at Pannā in 1881; and four dispensaries—at Pawai, Malhra, Muhdāra, and Bīrsinghpur—are under the supervision of the Agency Surgeon. In 1902–3 the number of persons successfully vaccinated was 3,215, or 16 per 1,000 of population.

Pannā Town.—Capital of the State of the same name in Central India, situated in 24° 43′ N. and 80° 12′ E., on the high road from Nowgong to Satnā. Population (1901), 11,346. It was originally a Gond settlement, but fell in the thirteenth or fourteenth century to the Baghelas of Rewah. In 1494 it was attacked by Sikandar Lodī in his expedition against Rājā Bhaira or Bhīra. In 1563 it was held by Rājā Rām Chandra Deo. It was seized in the seventeenth century by Chhatarsāl, who raised it to a position of importance by making it his capital in 1675. The town lies in a valley about 800 feet above the level of the sea, and 300 feet below the surrounding hills. The buildings are for the most part constructed of local stone, which gives it an appearance of cleanliness and substantiality. The most imposing building is the new palace. Several temples stand in the town, but none is more than 200 years old. The most pretentious is one dedicated to Krishna's brother Balrām, and known as Srī Baldeoji's, which was designed and built for Mahārājā Rudra Pratāp Singh by his State engineer, Mr. Manley, the design being based on that of St. Paul's Cathedral. The most interesting shrine is that of Prān Nāth, built in 1795. The exact date of Prān Nāth's arrival in Pannā is uncertain; but from the best accounts he appears to have come in 1742, during the time of Rājā Sabhā Singh, and not as popular tradition has it under Chhatarsāl. He was instrumental in discovering or reopening the diamond-bearing tract, and rose to high favour. Prān Nāth was a Kshattriya deeply versed in Muhammadan learning, and endeavoured to show that there was no essential difference between the Hindu and Muhammadan faiths. To this end he collected a number of passages from the Korān and the Vedas,

in a work called the Mahitariyal. His disciples prove their acceptance of his teaching by eating in a mixed assembly of Musalmāns and Hindus. However, with this exception, it does not appear that the two classes confound their civil or even religious distinctions, the unity beyond that of eating being no more than the admission that the God of both and of all religions is one and the same. The chief object of worship in the temple at Pannā is Prān Nāth's book, which is kept on a gold-embroidered cloth. His followers are called Dhāmās or Prān Nāthīs, and are said to be numerous in Nepāl, where converts have been made by missionaries of this sect. Nepālī Dhāmīs come to Pannā to study the doctrines of the founder of their faith, and there are always a certain number in the city.

Pannā is connected by a metalled road with Chhatarpur (42 miles), Nowgong (57 miles), and Satnā (44 miles). Most of the traffic in piece-goods and European articles is carried on through Satnā, which is served by the East Indian Railway.

Charkhārī State.—A *sanad* State in Central India, under the Bundelkhand Political Agency. The territory is much broken up, but the main portion lies between 25° 21′ and 25° 35′ N. and 79° 39′ and 79° 56′ E. The State includes nine separate tracts, comprising an area of about 745 square miles; eight of these are enclosed by the British District of Hamīrpur, while the ninth, which is the largest, lies on the Dhasān river, and is surrounded by portions of the Orchhā, Chhatarpur, and Bijāwar States. The only rivers of importance are the Ken and Dhasān.

The State lies almost wholly in the alluvial tract which conceals the Bundelkhand gneiss on either side of the Ken river. Some of the outlying portions, situated on the high land which intervenes between the Bindhāchal and Pannā ranges, border on the diamond-bearing tracts, a few not very productive mines being worked in the Rānīpur *pargana*. The climate, though hotter than that of Mālwā, is not oppressive. The annual rainfall averages 43 inches.

The formation of the State dates from 1765. Chhatarsāl, the PANNĀ chief, in 1731 divided his territory into several portions. One of these, with an annual income of 31 lakhs, with its capital at JAITPUR, was assigned to his third son, Jagat Rāj. At the death of Jagat Rāj in 1757, a dispute arose as to the succession. Kīrat Singh, the third son, who had been nominated as heir, predeceased his father, and his son Gumān Singh attempted to seize the State. Pahār Singh, another son

of Jagat Rāj, however, forced Gumān Singh and his brother Khumān Singh to take refuge in the fort at Charkhārī. In 1764 Pahār Singh made terms and assigned territory to his nephews, giving Bāndā (now in the United Provinces) to Gumān Singh, and Charkhārī, then estimated to produce 9 lakhs of revenue, to Khumān Singh. Khumān Singh, the first Rājā of Charkhārī, died in 1782, and was succeeded by his son Bijai Bikramājīt Bahādur, who was continually at feud with his relatives, especially with Arjun Singh of Bāndā, and was ultimately driven out of his State. In 1789 Bijai Bahādur Singh, in hopes of regaining his possessions, joined Alī Bahādur and Himmat Bahādur in their invasion of Bundelkhand, and, entering into engagements of fidelity and allegiance, received from Alī Bahādur in 1798 a *sanad* for Charkhārī fort and territory worth about 4 lakhs a year. In 1803, when the English entered Bundelkhand, Bijai Bahādur was the first Bundelā chief to make terms; and a *sanad* confirming him in the possession of his land was granted in 1804, another *sanad* being given in 1811 after the settlement of a dispute regarding certain villages which had been omitted from the previous grant. He died in 1829, and was succeeded by his grandson Ratan Singh, son of his illegitimate son Ranjīt Singh, whose eventual succession had been recognized in 1822, when the chief's only legitimate son died. Ratan Singh was confirmed in power, and was admitted to all the rights granted by the *sanads* of 1804 and 1811. Ratan Singh was the ruler during the Mutiny and loyally supported the British Government by giving asylum to Mr. Carne, Assistant Collector of Mahobā, and helping in the management of neighbouring Districts. He was rewarded with a land grant in perpetuity, of the value of Rs. 20,000 a year, a *khilat*, a hereditary salute of 11 guns, and the privilege of adoption, which was formally confirmed by *sanad* in 1862. He died in 1860, and was succeeded by his son Jai Singh Deo, a minor. In 1874 this chief obtained administrative powers, but mismanagement necessitated the appointment of a British officer as Superintendent in 1879, and the withdrawal of the chief's powers in 1880. Jai Singh died soon after; and his widow adopted the present chief, Malkhān Singh, a boy nine years old, who was recognized by the British Government, the State being put under the superintendence of a special Political officer. In 1886 the special officer was withdrawn and the State replaced under the Political Agent in Bundelkhand. The Mahārājā received full powers in 1894, and manages the State personally with the

assistance of his father, Dīwān Jhujhār Singh Jū Deo, C.I.E., as minister. The ruler of the State bears the titles of His Highness and Mahārājādhirāj Sipāhdār-ul-mulk, and receives a salute of 11 guns. Malkhān Singh has been made a K.C.I.E.

The population of the State has been: (1881) 143,015, (1891) 143,108, and (1901) 123,254, giving a density of 166 persons per square mile. The population decreased by 13 per cent. during the last decade, owing to famine. Hindus number 118,007, or 95 per cent.; and Musalmāns, 4,842, or 4 per cent. The State contains one town, CHARKHĀRĪ (population, 11,718), the capital; and 504 villages. The prevalent forms of speech are Bundelkhandī and Banāpharī. The chief castes are Chamārs, 15,900; Brāhmans, 14,200; Ahīrs, 8,600; and Bundelā Thākurs, 8,300. Agriculture supports 43 per cent. and general labour 14 per cent. of the population. About 263 square miles, or 35 per cent. of the total area, are under cultivation, of which 22 square miles are irrigable. Of the uncultivated area, 337 square miles are capable of cultivation, 40 square miles are under forest, and the rest is waste. About 66 square miles, or 24 per cent. of the cropped area, are under *jowār*; 64 square miles, or 24 per cent., under wheat; 49 square miles, or 15 per cent., under gram; 27 square miles, or 10 per cent., under *kodon*; and 21 square miles, or 9 per cent., under cotton. In Rānīpur a few diamond mines are worked either by the State or by private individuals. Contractors are charged a royalty of 25 per cent. on the value of all stones found, the value of the stones being fixed by an appraiser.

The metalled road between Charkhārī and Mahobā has considerably increased local trade, and a European firm has established an agency in the town. The State has a postal department, which issues its own stamps. The head office is at Charkhārī, with branch offices at the *pargana* head-quarters. A British combined post and telegraph office is also located at Charkhārī town.

For administrative purposes the State is divided into four *parganas*, each under a *tahsīldār*: Bāwan-Chaurāsī, in which the town of Charkhārī stands; Isānagar, which lies to the west on the Dhasān river; Rānīpur; and Satwāra, with head-quarters at Chandla. The Mahārājā personally conducts the administration of the State. In criminal cases he exercises powers equal to a Sessions Court under the Indian Penal Code, all cases involving sentence of death, transportation, or imprisonment for life being submitted to the Agent to the

Governor-General for confirmation. The British judicial system was partially introduced in 1863, and more completely in 1880, when the financial system was also reorganized, and a regular budget system was introduced.

The total revenue of the State amounts to about 6 lakhs, of which 4 lakhs, or 66 per cent., is derived from land revenue. The chief heads of expenditure are general administration, including the chief's establishment (1·5 lakhs), military (Rs. 89,000), and charges in respect of collection of land revenue (Rs. 37,000). The incidence of the land revenue demand is Rs. 2 per acre of cultivated area. The rates are fixed in accordance with the quality of the soil, a higher rate being levied from irrigated land.

The currency was formerly of two kinds: the *Srīnagarī*, which was coined at Rāth (in Hamīrpur District), and *Rājā shāhi*, struck in the mint at Charkhārī. In 1864 British coin was introduced in making certain State payments, and finally in 1880 the British rupee was made the only legal tender.

The infantry force consists of regular infantry, numbering 138 men, and military police. The cavalry are divided into regulars, numbering 28 men, who form the chief's body-guard, and some irregulars. There are 24 serviceable guns and 90 gunners.

The police are of two classes: the Charkhārī town police, numbering 73, and the rural police, 320, the former being regularly engaged, the latter *chaukīdārs* (village watchmen), taken chiefly from the semi-aboriginal Arakh, Khangār, and Basor castes. The jail is at Charkhārī town.

In 1901, 1·4 per cent. of the population (2·6 males and 0·1 females) were able to read and write. The State maintains six schools with 443 pupils, the chief institution being at Charkhārī town, where also a hospital and dispensary are kept up.

A plane-table survey of the State was begun for revenue purposes in 1881, and the present chief is endeavouring to complete it.

Charkhārī Town (known locally as Mahārājnagar).—Chief town of the State of the same name in Central India, situated in 25° 24′ N. and 79° 46′ E., 10 miles by metalled road from the Mahobā station of the Jhānsi-Mānikpur section of the Great Indian Peninsula Railway. Population (1901), 11,718. The town is picturesquely situated at the foot of a hill called the Ranjīta Pahār, which rises abruptly from the

plain to a height of 300 feet. Upon it stands the fort of Mangalgarh, reached by a flight of steps cut in the hill-side. Three large lakes lie at the foot of the hill, on one of which stands the State guesthouse. The town rose in importance after 1765, when Rājā Khumān Singh made it his capital, and since the opening of the railway it has become a considerable trade centre. The chief imports are sugar, salt, cloth, and kerosene oil; the principal exports are grain, cotton, *til*, linseed, and *ghī*. A hospital and dispensary, schools for boys and girls, a British post and telegraph office, and a *dāk*-bungalow are situated in the town.

Ajaigarh State.—A *sanad* State in Central India, under the Bundelkhand Political Agency, lying between 24° 5′ and 25° 10′ N. and 79° 50′ and 80° 21′ E., with an area of about 771 square miles, distributed over two separate tracts, one surrounding the town of Ajaigarh, the other near to Maihar. The whole State lies in the heart of the Vindhyas, and is much cut up by hills and valleys. The principal streams are the Ken and its affluent the Bairma. The rainfall recorded at Ajaigarh for a period of eleven years averaged 47 inches.

The Ajaigarh chiefs are Bundelā Rājputs, being descendants of Chhatarsāl, the founder of PANNĀ. In 1731 Chhatarsāl divided his State into several shares, of which one worth 31 lakhs, including Ajaigarh, was given to his third son, Jagat Raj. On the death of Jagat Raj, his son and successor Pahār Singh was continually engaged in disputes with his nephews, Khumān Singh and Gumān Singh. Finally, a settlement was effected by which Gumān Singh received Bāndā District, including the fort of Ajaigarh. In 1792 Bakht Singh, a nephew of Gumān Singh, who had succeeded to the Bāndā State, was driven out by Alī Bahādur and reduced to such straits that he was obliged to throw himself on the charity of his conqueror, and accept a subsistence allowance of two rupees a day. When in 1803 the British succeeded the Marāthās in the possession of Bundelkhand, they granted to Bakht Singh a cash pension of Rs. 30,000 a year, until territory could be assigned to him. In 1807 he obtained a *sanad* for the Kotra and Pawai *parganas*, the pension being discontinued in 1808. The Ajaigarh fort and the surrounding country were at this time in the hands of one Lachhman Daowa, a noted freebooter, who at once proposed terms to the British authorities; and as it was important to pacify the country, he was allowed to continue in possession on the conditions of allegiance, the payment of a tribute of Rs. 4,000

a year, and the surrender of the fort after two years. His entire disregard of these conditions and his persistent turbulence made it necessary to resort to force, and the fort was taken by Colonel Martindell in 1809 after a severe fight. A large share of Lachhman Daowa's possession was then added to Bakht Singh's territory, including the fort of Ajaigarh, which became the capital of his State. In 1812, at the Rājā's request, a fresh *sanad* was granted defining his possessions more accurately. Bakht Singh died in 1837, and his son and successor Mādho Singh in 1849. Mādho Singh's brother Mahīpat Singh then succeeded, and on his death in 1853 was followed by his son Bijai Singh, who died two years later. There being no direct heirs, the State was held to have escheated to the British Government. While the matter was under reference to the Court of Directors, the Mutiny broke out. In recognition of the fact that the late chief's mother remained faithful to the British during the disturbances, the escheat was waived, and the succession of the present Mahārājā Ranjor Singh, an illegitimate brother of Bijai Singh, was recognized in 1859. In 1862 Ranjor Singh received a *sanad* of adoption, and in 1877 the hereditary title of Sawai. His Highness is the author of several works, including treatises on the Mutiny and the use of cheetahs in hunting. Enhanced criminal jurisdiction was conferred in 1887, subject to certain limitations, which include the submission of all death sentences for confirmation to the Agent to the Governor-General. In 1897 Ranjor Singh was created a K.C.I.E. The chief bears the titles of His Highness and Mahārājā Sawai, and receives a salute of 11 guns. His eldest son, Rājā Bahādur Bhopāl Singh, was born in 1866.

Besides the old fort at AJAIGARH, two other places in the State possess archaeological interest. At the village of Bachhon, 15 miles north-east of Ajaigarh, are the remains of a large town and two tanks—one, the Bhitāria Tāl, being a very fine example of Chandel work. Tradition assigns the foundation of the town to Bachha Rāja, minister to Parmāl Deo or Parmārdī Deo (1165–1203), the last important Chandel ruler. Not far from the tank an inscription was found dated 1376, in which the town is called Vacchiun. The other place is Nāchna, 2 miles from Ganj (24° 25′ N. and 80° 28′ E.), wrongly entered as Narhua in our maps. It was formerly known as Kuthāra, and is said to have been raised into a place of importance by Sohan Pāl Bundelā in the thirteenth century. The number of old *pān* gardens on the site show

that a large town once flourished here. Two partially ruined temples are still standing, one of which, dedicated to Pārvatī, is of unusual interest. From its style and ornamentation it must belong to the Gupta period of the fourth or fifth century. An elaborate attempt has been made to preserve the old fashion of the rock-cut temples, the walls being carved so as to imitate rock. The figures sculptured upon it are all in Gupta style, and are far superior in execution to those met with in most mediaeval temples; the males, moreover, have their hair dressed in curls, resembling the style used on coins of the Gupta kings. The second temple, which possesses a fine spire, is dedicated to Chaturmukhya Mahādeo, and is built in eighth-century style[1].

The population of the State has been: (1881) 81,454, (1891) 93,048, and (1901) 78,236, giving a density of 101 persons per square mile. During the last decade there has been a decrease of 15 per cent., owing to famine. Hindus number 70,360, or 89 per cent.; Animists (chiefly Gonds), 5,062, or 6 per cent.; and Musalmāns, 2,314, or 3 per cent. The State contains 488 villages and one town, AJAIGARH (population, 4,216), the capital. The Gahora dialect of Bundelkhandī is most generally spoken. The most numerous castes are Brāhmans, 11,100; Chamārs, 9,200; Kāchhīs, Bundelā Thākurs, Lodhas, Ahīrs, and Gonds, numbering from 3,000 to 4,000. Agriculture supports 40 per cent. and general labour 27 per cent. of the population.

Of the total area of the State, 407 square miles, or 53 per cent., are cultivated, of which 10 square miles are irrigable; 144 square miles, or 19 per cent., are forest; 141 square miles, or 18 per cent., are cultivable but not cultivated; and 79 square miles, or 10 per cent., are waste. Gram occupies 32 square miles, or 8 per cent. of the cultivated area; *kodon*, 31 square miles, or 8 per cent.; wheat, 22 square miles, or 5 per cent.; *jowār*, 16 square miles, or 4 per cent.; rice, 13 square miles, or 3 per cent.; barley, 8 square miles, or 2 per cent.; and cotton, 3 square miles. A canal, to be supplied by the Ken, is now under construction, which will benefit the State agriculturally. The forests are being placed under systematic management, and should yield a considerable income.

Iron was once extensively worked, but the industry has died out. Diamonds are obtained in a few places. Guns, swords, and pistols of country make are still produced in some quantity.

[1] A. Cunningham, *Archaeological Survey Reports*, vol. xxi, pp. 54-95.

The State has practically no trade, its isolated position and want of good communications making any development in this direction difficult. The total length of roads is 72 miles, of which 24 are metalled and 48 unmetalled. The metalled roads are portions of the Satnā-Nowgong, Bāndā-Nāgod, and Ajaigarh-Pannā roads, of which only the last is maintained by the State. A British post office has been opened at Ajaigarh town.

The total revenue amounts to 2·3 lakhs, of which 2 lakhs is derived from land, and Rs. 19,000 from tribute. The expenditure is about 2 lakhs, of which one lakh is spent on general administration, including the chief's establishment. The revenue is assessed on the crop-bearing capability of the soil, a higher rate being levied from irrigated lands. The incidence of the land revenue demand is Rs. 1-5-0 per acre of cultivated area, and R. 0-7-8 per acre of the total area. About 203 square miles, or 26 per cent. of the total area, have been alienated in land grants.

The army consists of 75 cavalry, 350 infantry, all irregulars, and 44 artillerymen with 9 serviceable guns. The number of regular police is 68, and of village police 211.

Four schools are maintained, including one primary school, attended by 67 pupils. There is a dispensary at Ajaigarh town.

Ajaigarh Town.—Chief town of the State of the same name in Central India, situated in 24° 54′ N. and 80° 18′ E., at the foot of the old fort. Population (1901), 4,216. The modern capital is known as the *Naushahr* or 'new city,' and lies at the north end of the rock on which the fort stands. It is in no way remarkable, but has been much improved by the present chief. High above the town towers the great fort, one of those strongholds known traditionally as the Ath Kot or 'eight forts' of Bundelkhand, which, with the natural ruggedness of the country, long enabled the Bundelās to maintain their independence against the armies of the Mughals and Marāthās. It was ultimately taken by Alī Bahādur of Bāndā in 1800 after a siege of ten months. In 1803 Colonel Meiselbeck was sent to take possession, in accordance with the terms of a treaty with Alī Bahādur; but the Muhammadan governor was induced by one Lachhman Daowa, who had formerly been the governor under Bakht Singh, to make over the fort to him in return for a bribe of Rs. 18,000. On February 13, 1809, it was taken by Colonel Martindell after a desperate assault, Lachhman Daowa withdrawing.

The hill on which the fort stands, called the Kedār Parbat, is an outlier of Kaimur sandstone resting on gneiss, and rising 860 feet above the plain below, the fort being 1,744 feet above sea-level. The slope is gradual up to about 50 feet from the summit, where it suddenly becomes a perpendicular scarp, adding greatly to the defensive strength of the position. The name by which the fort is now known is comparatively speaking a modern one, and is not used in the numerous inscriptions found upon it, in which it is always called Jaya-pura-durga. Although it was undoubtedly built about the ninth century, and was always a place of importance, it is never mentioned by any Muhammadan historian except Abul Fazl, who merely records that it is the head-quarters of a *mahāl* in the Kālinjar *sarkār*, and notes that it has a stone fort on a hill. Its present name is a corruption of Jaya-durga, through its synonym Jayagarh, the legend ordinarily given, which accounts for its foundation by one Ajaipāl of the Chauhān house of Ajmer, being a modern invention. The battlements of the fort follow the top contour of the hill, and have the form of a rough triangle 3 miles in circuit. It was formerly entered by five gates, but three are now blocked up. The rampart, which never has the same dimension in height, breadth, or depth for three yards running, is composed of immense blocks of stone without cement of any kind, the parapet upon it being divided into merlons resembling mitres. Muhammadan handiwork is apparent in the numerous delicately carved stones from Jain temples, which have been inserted into the walls. Many tanks exist on the summit and sides of the hill, several giving a good supply of pure water. The ruins of three Jain temples are still standing. They are built in twelfth-century style, and are very similar to those at KHAJRĀHO. The stones are richly carved with fine designs, and the temples must once have been magnificent specimens of their class. Countless broken remains of idols, pillars, cornices, and pedestals lie strewn around, while several inscriptions of the later Chandel period, dating from 1141 to 1315, have been discovered in the buildings.

The sides of the hill and all the surrounding country are covered with a thick forest of teak and *tendū* (*Diospyros tomentosa*), which adds to the wild picturesqueness of the scene. The town contains a primary school, a British post office, and a dispensary.

[A. Cunningham, *Archaeological Survey Report*, vol. vii, p. 46; vol. xxi, p. 46.]

Bijāwar State.—A *sanad* State in Central India, under the Bundelkhand Agency, lying between 24° 21′ and 24° 57′ N. and 79° 0′ and 80° 39′ E., with an area of 973 square miles. The State takes its name from its chief town, founded by Bijai Singh, one of the Gond chiefs of Garhā Mandlā. It is divided into two separate tracts, consisting of the three home *parganas*, and the isolated *pargana* of Karaia. The former are much cut up by a series of jungle-covered spurs which spring out from the Pannā range, rising in places to 1,700 feet above the sea, while the Karaia *pargana* forms a level plain. The State is watered by the Dhasān with its affluent the Bila, and the Ken with its two tributaries the Bairma and Sunar.

The geological formations met with are of unusual interest, the State giving its name to the Bijāwar series of sandstones and shales, one of the most important geological formations in India, of which it contains the type area. Its characteristic rocks, which are here met with in great abundance, are quartzite, sandstones, shales, slates, limestones, banded jaspers, hornstone, breccias, and a considerable deposit of basic volcanic rocks. Rich deposits of a peculiar iron ore are also met with. The chief town and all the northern part of the State, however, stand upon an outcrop of gneiss, which underlies the Bijāwars. Some diamond mines situated in the Pannā diamond-bearing tract belong to this State. The annual rainfall averages 38 inches.

Bijāwar was originally part of the territory held by the Garhā Mandlā Gonds, and was taken by Chhatarsāl, the founder of PANNĀ, in the eighteenth century. On the partition of his territory among his sons, Bijāwar fell to Jagat Rāj, as part of the Jaitpur State. In 1769 Bijāwar was given to Bīr Singh Deo, an illegitimate son of Jagat Rāj, by his uncle Gumān Singh, then ruler of AJAIGARH. Bīr Singh gradually extended his original holding by force of arms, but was killed fighting against Alī Bahādur and Himmat Bahādur in 1793. The latter restored the State to Kesri Singh, son of Bīr Singh, granting him a *sanad* in 1802. On the accession of the British to the supreme power, Rājā Kesri Singh at once professed his allegiance. He was, however, at the time carrying on a feud with the chiefs of Chhatarpur and Charkhārī regarding the possession of certain territories, and his *sanad* was withheld until the dispute was settled. He died in 1810, and the dispute being arranged, a *sanad* was granted to his son Ratan Singh in 1811, he in return presenting the usual deed of

allegiance. Ratan Singh on his accession instituted a State coinage. The chief in 1857 was Bhān Pratāp Singh, who for his services during the Mutiny received a *khilat* and a hereditary salute of 11 guns. He obtained a *sanad* of adoption in 1862, the hereditary title of Mahārājā in 1866, and the prefix of Sawai in 1877; but his maladministration plunged the State into financial difficulties, and as there were no signs of amendment, it was placed under supervision in 1897. Having no son, he adopted in 1898 Sānwant Singh, second son of the present Mahārājā of Orchhā, who succeeded on Bhān Pratāp's death in 1899. Objections to this succession were raised by the Thākurs of Lakhangaon, and others, who refused to attend the installation ceremony, for which act of contumacy they were detained at Nowgong until they had apologized. The chief bears the titles of His Highness and Mahārājā Sawai, and receives a salute of 11 guns.

The population at the last three enumerations was: (1881) 110,285, (1891) 123,414, and (1901) 110,500, giving a density of 114 persons per square mile. There has been a decrease of 10 per cent. during the last decade. The State contains 343 villages and one town, BIJĀWAR, the capital (population, 5,220). Hindus number 105,985, or 96 per cent.; Jains, 2,035, and Musalmāns, 2,067. The prevailing castes are Brāhmans, 13,500, who form 12 per cent. of the population; Ahīrs, 10,300, or 9 per cent.; Kāchhīs, 9,000, or 8 per cent.; Lodhīs, 7,800, or 7 per cent.; Thākurs, including Bundelā Rājputs, 6,000, or 6 per cent. The principal dialect is Bundelī. Of the population, 48 per cent. are supported by agriculture and 23 per cent. by general labour.

The soil in the different *parganas* varies considerably. Round Bijāwar itself the country is hilly and the soil poor and rocky, while the Karaia *pargana* is of considerable fertility. The total area of 973 square miles is thus distributed: cultivated, 218 square miles, or 22 per cent., of which 23 square miles are irrigable; forest, 429 square miles, or 44 per cent.; cultivable but uncultivated, 168 square miles, or 17 per cent.; and the rest waste. The chief crops are *kodon*, occupying 45 square miles, or 19 per cent. of the cropped area; *kutkī*, 27 square miles, or 12 per cent.; barley, 24 square miles, or 10 per cent.; gram, 21 square miles; *urd* and rice, 12 square miles each; and wheat, 9 square miles.

The forests, which occupy 429 square miles, are now being in part 'reserved.' The most important trees are the *mahuā* (*Bassia latifolia*), which supplies the staple food of the poor,

especially in bad seasons, the *tendū* (*Diospyros tomentosa*), and the *seja* (*Lagerstroemia parviflora*). A stunted form of teak also abounds.

There are good grounds for believing that the State is rich in mineral deposits, but as yet these have not been fully investigated. Formerly the iron-smelting industry was considerable, but it has decayed of late years. Diamonds are also met with in several places. A considerable export trade in iron once existed, but this has now disappeared, while the distance of the State from all railways has considerably reduced the trade in grain.

The only two metalled roads in the State are the Chhatarpur-Saugor high road, which passes through Gulganj, 10 miles west of Bijāwar, and a feeder, 12 miles long, between Mahatgawān and the chief town. A British post office has been opened at Bijāwar, with a branch at Gulganj.

The State is divided for administrative purposes into four *tahsīls*, Bijāwar, Gulganj, Ragauli, and Karaia, each under a *tahsīldār*, who is the magistrate and revenue officer of his charge. The Mahārājā has entire control in civil judicial, revenue, and general administrative matters. In criminal cases he exercises the powers of a Sessions Court, subject to the proviso that appeals lie to the Political Agent, and that sentences of death, imprisonment, or transportation for life require the confirmation of the Agent to the Governor-General. He is assisted by a minister, who has immediate control of the various departments. The British criminal codes are followed generally in the State courts.

The total revenue from all sources is 2·3 lakhs, excluding *jāgīrs*, of which 1·2 lakhs is derived from land revenue, Rs. 21,000 from customs, and Rs. 11,000 from tribute. The chief heads of expenditure are general administration (Rs. (76,000), chief's establishment (Rs. 36,000), public works Rs. 25,000), and police (Rs. 12,000).

The incidence of the land revenue demand is Rs. 1-5-0 per acre of cultivated land, and 5 annas per acre of total area. Of the total area of the State, 368 square miles, or 38 per cent., have been alienated in *jāgīrs*. Until 1902 these were held on feudal tenure (*zābta*), under which each landholder was bound when called on to provide a certain quota of men and horses. In 1902 this tenure was commuted to a cash tribute. The currency until 1897, when the British rupee was made legal tender, consisted of various local coinages, including the *Ratan shāhi* rupees struck by Mahārājā Ratan Singh at Bijāwar.

The army consists of a body-guard of 132 men, and the State owns 7 serviceable guns. The police force was organized in 1897, and numbers 92 regular and 268 rural police. A jail is maintained at Bijāwar, besides a school with 142 scholars, and a hospital.

Bijāwar Town.—Chief town of the State of the same name in Central India, situated in 24° 39′ N. and 79° 30′ E., 1,200 feet above sea-level, close to a spur of the Pannā range, 12 miles by metalled road from Mahatgawān on the Chhatarpur-Saugor high road, and 43 miles thence from the Harpālpur station of the Jhānsi-Mānikpur branch of the Great Indian Peninsula Railway. Population (1901), 5,220. It was founded by Bijai Singh, a Gond chief in the seventeenth century, and was acquired by Chhatarsāl of Pannā in the next century. The town contains a jail, a school, a dispensary, and a guesthouse.

Baonī (or Kadaura).—A petty *sanad* State in Central India, under the Bundelkhand Agency, lying between 25° 54′ and 26° 10′ N. and 79° 45′ and 80° 2′ E., with an area of about 122 square miles. It is bounded north by Cawnpore District, west by Jālaun, and on all other sides by the Hamīrpur District of the United Provinces. It takes its name from *bāwan*, 'fifty-two,' the number of villages granted by the original *sanad*. The climate is hot but healthy, and the annual rainfall averages 32 inches.

Baonī is the only Muhammadan State in Bundelkhand. Its chiefs are descendants of the brilliant but unscrupulous Imād-ul-mulk Ghāzī-ud-dīn, the grandson of Asaf Jāh, Nizām of Hyderābād, and *Wazīr* of the empire for a time. Ghāzī-ud-dīn made terms with the Peshwā, and obtained a *jāgīr* of 52 villages near Kālpī about 1784. When the British supremacy was established, Nawāb Nasīr-ud-daula was found in possession of 49 villages, 3 having been sequestrated by Marāthā officials. The Nawāb in 1806 petitioned for their restoration; and after some discussion the validity of the Peshwā's grant was recognized, and the original holding of 52 villages restored. He was succeeded in 1815 by Amīr-ul-mulk, who was followed by his son Nawāb Muhammad Husain Khān. During the Mutiny of 1857, Nawāb Muhammad Husain Khān and his son Mahdi Hasan Khān, who was actually carrying on the administration, were instrumental in saving the lives of several Europeans at great risk to themselves. In 1862 a *sanad* was granted to the chief guaranteeing the succession, in case of failure of issue, to his heirs as recognized by Muhammadan law; and in 1863, as a reward for various liberal measures

adopted, the chief's titles were increased. In 1874, at the special request of the Nawāb, who was in bad health, the management of the State was taken over by Government until 1883, when he abdicated in favour of his son Muhammad Hasan Khān. Land was ceded for the Betwā Canal in 1884. Muhammad Hasan Khān died of cholera in 1893, while on a pilgrimage to Mecca, and was succeeded by the present chief, Muhammad Riāz-ul-Hasan Khān, his nephew, the State remaining under superintendence until 1902. The chief bears the titles of His Highness and Azam-ul-umara, Sāhib Jāh, Mihīn Sardār Nawāb, and receives a salute of 11 guns.

The population at the last three enumerations was: (1881) 17,055, (1891) 18,441, and (1901) 19,780, giving a density of 162 persons per square mile. There has been an increase of 7 per cent. during the last decade. The State contains 52 villages. Hindus number 17,341, or 87 per cent., and Musalmāns 2,415, or 12 per cent. The Banāpharī dialect of Bundelkhandī is the prevailing form of speech. The principal castes are Bundelā Thākurs, 1,900; Ahīrs, 1,500; Kāchhīs, 1,500; Brāhmans, 1,200; Dhīmars and Kolīs, 1,100 each. Among Musalmāns, Shaikhs number 1,400. Agriculture supports 40 per cent. and general labour 32 per cent. of the population.

Of the total area, 66 square miles, or 54 per cent., are cultivated, of which 854 acres are irrigable; 21 square miles are cultivable; 15 square miles are under scrub jungle; and the rest waste. The State lies in a fairly fertile region, growing good crops of all the ordinary grains.

A metalled road is under construction from the chief town of Kadaura to Kālpī on the Great Indian Peninsula Railway, a distance of 15 miles. A British combined post and telegraph office is situated at Kadaura.

The chief personally directs the administration, and in criminal matters exercises the powers of a District Magistrate, all cases beyond these powers being dealt with by the Political Agent.

The total revenue of the State is one lakh, of which Rs. 95,000 is derived from land. The cost of administration is Rs. 75,000.

The police force consists of 14 men, with 46 *chaukīdārs*. A jail, three vernacular schools, and a hospital are maintained, and the State has lately been surveyed and settled on the same lines as adjoining British territory.

Kadaura.—Chief town of the Baonī State, Central India,

situated in 26° N. and 79° 50′ E., 15 miles from Kālpī station on the Jhānsi-Cawnpore section of the Great Indian Peninsula Railway. It became the head-quarters about 1820, before which date the chiefs lived at Kālpī. Population (1901), 3,004.

Chhatarpur State.—A *sanad* State in Central India, under the Bundelkhand Agency, lying between 24° 21′ and 25° 15′ N. and 79° 34′ and 80° 8′ E., with an area of 1,118 square miles. It is bounded on the north by the Hamīrpur District of the United Provinces and part of the Charkhārī State; on the east by the Ken river, which separates it from the States of Ajaigarh and Pannā; on the west by portions of the Bijāwar and Charkhārī States; and on the south by the Bijāwar and Pannā States and the British District of Damoh in the Central Provinces. The greater part of the State consists of a level plain with a mean elevation of 600 feet above the sea, covered with trees and watered by numerous tanks. The only important streams are the Ken, with its tributaries the Urmal and Kutrī, which flow during the greater part of the year.

The main portion of the State lies in the Bundelkhand gneiss area. The portion immediately surrounding the chief town, however, falls within the Jumna alluvial tract, while in the south-eastern part of the State, which is situated in the Pannā range, the Ken and its tributaries have cut deep gorges exposing the massive Vindhyan sandstones. The Rewah shales, which also occur, are a continuation of the diamond-bearing tract of Pannā, though there is no record of their ever having been searched for stones. The Lower Vindhyan strata, with outcrops of the Bijāwars at their base, and the Kaimur sandstones are also met with, the last yielding superb building material. The climate is temperate, and the annual rainfall averages 46 inches.

The State of Chhatarpur was founded in the latter part of the eighteenth century by Kunwar Sone Sāh Ponwār or Pamār, a retainer of Rājā Hindupat of Pannā, out of territories belonging to that State. On Hindupat's death in 1777 his son Sarnat Singh was forced to leave the State, and retired to Rājnagar, near Chhatarpur. He died, leaving a minor son, Hīra Singh, whose guardian was Kunwar Sone Sāh Ponwār. Taking advantage of the youth of his master, Sone Sāh seized the *jāgīr* in 1785, to which he added much territory during the disturbed period of the Marāthā invasion. In 1800 he, together with the other Bundelkhand chiefs, became tributary to Alī Bahādur, the Nawāb of Bāndā. On the establishment

of British supremacy in Bundelkhand, Sone Sāh received a *sanad* in 1806, by which certain lands he then held were secured to him, while others, including the town of Chhatarpur, were reserved to the British. In 1808, however, these lands also were made over to him. Sone Sāh died in 1816, having divided his possessions among his five sons. Later a redistribution was made by which the share of Pratāp Singh, the eldest son, was considerably reduced. The British Government disapproved of this second partition as unjust to Pratāp Singh, and as opposed to its policy of maintaining the integrity of the Bundelkhand States; and it was ruled that on the death of his brothers their *jāgīrs* should revert to the State. Bakht Singh, the youngest brother, who had been unable to manage his estate, made it over to his brother Pratāp Singh, receiving in lieu a cash allowance of Rs. 2,250 a month. Included in his holding was a *muāfi* (or free grant) of three villages belonging to the Dikshit family of Bilherī, held under grants given by Rājā Hindupat. The *muāfi* is still held by the family as a guaranteed holding subordinate to the Chhatarpur Darbār, to whom the *muāfidār* is obliged to refer in all matters of internal administration. In 1827 the title of Rājā Bahādur was granted to the chief. Pratāp Singh died in 1854; and the Directors of the East India Company, rejecting his adoption of Jagat Rāj, grandson of Bakht Singh, held that owing to failure of direct heirs the State escheated to Government. In consideration, however, of the loyalty of the Chhatarpur chiefs, a fresh *sanad* was, as an act of grace and favour, granted to Jagat Rāj, and as he was only eight years old Pratāp Singh's second Rānī was appointed regent. She was at the head of the State during the Mutiny of 1857, and gave asylum to the refugees from Nowgong. In 1862 a *sanad* of adoption was granted to the chief. The following year the Rānī was removed from the regency for maladministration, and the State was placed under a European officer. In 1867 the chief received powers of administration, but died the next year, his son Vishvanāth Singh, the present chief, succeeding at the age of fourteen months. The State remained under European supervision until 1876, when the dowager Rānī was made regent, but misrule necessitated her removal from the position in 1878. Vishvanāth Singh commenced to administer his State in 1887, and received enhanced criminal powers in 1894, and the personal title of Mahārājā in 1895. The Chhatarpur chief is the head of the Bundelkhand Ponwārs or Pamārs, a local section of the great Agnikula clan which separated from the parent stock

in the thirteenth century. The hereditary titles of the ruler are His Highness and Rājā, and he receives a salute of 11 guns.

Many archaeological remains are met with in the State, the most important collection of buildings being at KHAJRĀHO, where one of the finest groups of temples in Northern India is to be seen. At the old town of Mau, 10 miles west of Chhatarpur, once the seat of the Parihār Rājputs, there are numerous buildings. These, however, with the exception of a few Chandel remains (including an undated inscription assigned to about 1150), are all in the eighteenth-century style and of little architectural merit, having been erected in the time of Mahārājā Chhatarsāl. Many fine tanks are attributed to the Chandels, of which the Jagat Sāgar at Mau, the Imlika Talao at Rājnagar, and the Jhinna Sāgar at Laurī are the largest. At Manyāgarh, on the west bank of the Ken, close to Rājgarh, 20 miles south-east of Chhatarpur town, are the remains of an old fort which was originally one of the Ath Kot, or 'eight strongholds,' for which Bundelkhand was famous. The ruins are now buried in jungle. The fort was probably called after Manya Devī, who, according to the bard Chand, was a tutelary deity of the Chandels.

The population at the last three enumerations was: (1881) 164,369, (1891) 174,148, and (1901) 156,139, giving a density of 140 persons per square mile. During the last decade there has been a decrease of 10 per cent., owing mainly to the famine of 1896-7. The State contains 421 villages, and one town, Chhatarpur (population, 10,029), the capital. Hindus number 148,343, or 95 per cent.; Musalmāns, 5,379; and Animists, 1,651, mainly Gonds, who inhabit the Deora *tahsīl*. Bundelkhandī and its dialects Banāpharī and Khatola are the prevalent forms of speech. The most numerous castes are Chamārs, 13,300; Kāchhīs, 12,600; Kurmīs, 11,000; Ahīrs, 9,800; and Brāhmans, 7,300. Agriculture supports 39 per cent., general labour 15 per cent., and State service 7 per cent. of the population.

Of the total area of 1,118 square miles, 236 square miles, or 21 per cent., are under cultivation, of which 65 square miles are irrigated, chiefly from artificial tanks and wells. About 545 square miles of the uncultivated area are cultivable; 135 square miles, situated chiefly in the south of the State, are under forest; and the rest is waste. Of the cropped area, *kodon* occupies 80 square miles, or 34 per cent., *til* 50 square miles, barley 46, *sāmān* and *basara* 39, *jowār* 26, gram 15, wheat 10, and cotton 6 square miles. The agriculturists are drawn from

all classes, Brāhmans, Thākurs, Lodhīs, Kurmīs, and Ahīrs predominating.

About 100 miles of metalled roads are maintained by the British Government, being portions of the Chhatarpur-Satnā, Chhatarpur-Bāndā, and Nowgong-Bāndā high roads, and part of a feeder-road from Mahobā to Chandla. Little trade is carried on except at the chief town. The principal exports are grain, oilseeds, and spices; the chief imports are piece-goods, grain, metals, and salt. A British combined post and telegraph office is maintained at Chhatarpur, and a branch post office at Rājnagar.

For administrative purposes the State is divided into four *tahsīls*, each under a *tahsīldār*, who is the magistrate and revenue officer of his charge, the head-quarters being at Chhatarpur, Rājnagar, Laurī, and Deora. The chief has entire control in all administrative and civil judicial matters. In criminal cases he is specially empowered by a *sanad*, granted in 1894, to try heinous crimes, with the proviso that all sentences of death must be referred to the Agent to the Governor-General for confirmation, and a periodical report submitted to the Political Agent of all cases involving transportation or imprisonment for life. The British codes are followed generally in the criminal courts. For civil cases local rules have been drawn up.

The total normal revenue from all sources is 3·5 lakhs, of which 2·9 lakhs is derived from land revenue. The chief heads of expenditure are: Rs. 47,000 on the general administration, including the chief's establishment; Rs. 25,000 on the collection of land revenue; and Rs. 22,000 each on police, military, and public works.

No regular revenue settlement has been made. Most of the land is periodically leased out village by village to farmers, who are responsible for the revenue. The State has in such cases no direct concern with the cultivators, who make their own terms with the farmers, the Darbār, however, reserving the right to intervene in cases of oppression. The incidence of the land revenue demand is about Rs. 1–11–8 per acre of cultivated land, and 6 annas per acre on the total area. Rates are for *mār* (black soil), Rs. 1–3–2 to Rs. 1–9–7; for *parwa* and *kābar* (light soils), R. 0–12–10 to Rs. 1–3–2 each; for *rānkar*, a stony soil, R. 0–9–7 to R. 1 per acre. Special rates, varying from 12 annas to Rs. 31, are levied on land growing betel-vines and sugar-cane.

In 1882 the British rupee was made legal tender, in place

of the Rājā shāhī rupee struck at Chhatarpur, and other local currencies.

The army consists of 112 regular infantry and 30 regular cavalry, and 440 irregular troops, besides 40 gunners with 27 guns. A regular police system was introduced in 1863, and has recently been reorganized. The force includes 120 State police and 277 rural police. The jail is at Chhatarpur.

In 1901 only 1·6 per cent. (3 males and 0·1 females) of the population were able to read and write. A school was first started in Chhatarpur in 1865, and made a high school in 1884. Pupils are sent up for the Allahābād University examinations. There are 23 other schools for boys, and two for girls, with a total of 765 pupils, of whom 44 are girls; the annual expenditure is Rs. 6,700. A hospital is maintained at Chhatarpur. Vaccination is regularly carried on and is becoming yearly more popular.

Chhatarpur Town.—Chief town of the State of the same name in Central India, situated in 24° 55′ N. and 79° 36′ E., at the junction of the roads from Bāndā to Saugor and Nowgong to Satnā, 34 miles distant by road from Harpālpur on the Jhānsi-Mānikpur section of the Great Indian Peninsula Railway, 15 miles from Nowgong cantonment, 86 miles from Satnā, and 78 miles from Bāndā. Population (1901), 10,029. It is named after Chhatarsāl of Pannā, by whom it was founded in 1707. Chhatarpur is a fine town, surrounded on three sides by a wall, and contains many well-built houses. The chief's palace is a large substantial building, standing in the centre of the city in a fine garden. Its appearance is enhanced by numerous monuments erected by Gosains, who settled in this city about two centuries ago under the protection of Rajā Pahār Singh of Pannā, and are said to have assisted Sone Sāh in acquiring Chhatarpur. Before the opening of railways had diverted traffic from the roads, Chhatarpur was a considerable trade centre, salt, sugar, soap, iron, and brassware being its chief articles of commerce. In the town are a dispensary, a high school, one other school for boys, and two for girls, a school of art for the encouragement of local industries, two *sarais* for native travellers, an inspection bungalow belonging to the Government Public Works department, and a State guesthouse.

Khajrāho.—Village in the Chhatarpur State, Central India, famous for its magnificent collection of mediaeval temples, and situated in 24° 51′ N. and 79° 56′ E., 25 miles from the town of Chhatarpur. Population (1901), 1,242.

The old name as given in inscriptions was Khajjūravāhaka. By the bard Chand it is called Khajurapura or Khajjinpura. Tradition ascribes the origin of the name to two golden *khajūr* trees (date-palms) with which the city gates were ornamented, but it was more probably due to the prevalence of this tree in the neighbourhood. The place was in early days of some importance, being the capital of the kingdom of Jijhoti, which practically corresponded with modern Bundelkhand.

The earliest supposed reference to Khajrāho is in the account of the travels of Hiuen Tsiang, who visited the country of Chi-ki-to, which has been identified with Jijhoti. The Chinese pilgrim does not mention any chief town by name, but notes that there were in the country a number of Sanghārāmas (monasteries) with but few priests, and also about ten temples.

There are no Buddhist remains on the spot, except a colossal Buddha inscribed with the usual creed in characters of the seventh or eighth century. Abu Rihān, who accompanied Mahmūd of Ghazni in his campaign against Kālinjar in 1021, notices 'Kajurāha' as the capital of Jijhoti. Ibn Batūta, who visited the place about 1335, calls it 'Kajurā,' and describes the lake, about a mile long, round which there were idol temples frequented by a tribe of *jogīs*, with long and clotted hair, to whom even Muhammadans resorted in order to learn magic. The place must, therefore, at this time have still been in possession of the Hindus, and important as a religious centre. It seems probable that the partial demolition of its temples and consequent loss of importance dates from 1494-5, when Sikandar Lodī, after his expedition into Pannā and Baghelkhand, retreated through this region and sacked the country as far as Bāndā.

Its present importance lies solely in its magnificent series of temples, which, with two exceptions, were all built between 950 and 1050. The epigraphical records contained in them are of great historical value.

The temples fall into three main groups: the western, northern, and south-eastern, each group containing a principal shrine or cathedral and several smaller temples. The western group consists entirely of Brāhmanical temples, both Saiva and Vaishnava. The northern group contains one large and some small temples, all Vaishnava, and several heaps of ruins. The south-eastern group consists entirely of Jain temples. All the temples, with the exception of the Chaunsat Joginī and Gantai, are constructed of sandstone, and are in the same style. Even

the Jain temples in the south-eastern group show none of the peculiarities commonly found in the temples of this religion, and externally they are similar in appearance to the Hindu edifices. The spire is here of more importance than the porch, there are no courtyards with circumambient cells, and no prominent domes.

The oldest temple in the western group is that known as the Chaunsat Joginī. All that now remains is a celled courtyard, the cells being of very simple design. Fergusson was of opinion that there had originally been a central shrine of wood which has disappeared. Unlike the other temples, this is built entirely of gneiss. It is assigned to the end of the eighth or early part of the ninth century. Of the remaining temples, the Kandarya Mahādeo is by far the finest. Its construction is curious, as the sanctuary does not occupy the full breadth of the building, a passage being left round the sanctuary for the circumambulation of the image, and the outer wall pierced by three porticoes to admit light to the passage. This gives the temple the unusual form of a double instead of a single cross. The carving is exceedingly rich and covers every available inch of space, but many of the figures are highly indecent, not a usual defect in Saiva temples. The other large temple in this group is the Rāmachandra or Lakshmanjī, dedicated to Vishnu, which in plan and decoration is similar to the Kandarya Mahādeo. It contains an inscription of the Chandel dynasty, dated in 954. The Vishvanāth temple, also in this group, contains Chandel inscriptions of 1001 and 1117, and one of a feudatory, dated 1000.

The northern group includes one large temple dedicated to the Vāmana or dwarf incarnation of Vishnu. It is, however, very inferior in decoration to the best in the western group, and the remaining temples in this group are small. The heaps of ruins or mounds in this portion, which General Cunningham considered to be the remains of the Sanghārāmas mentioned by Hiuen Tsiang, are situated near the large temple.

The south-eastern group contains Jain remains only. The oldest temple in this group is the Ghantai, now a mere skeleton, consisting of a set of exquisitely delicate pillars still bearing the architraves. The pillars are of sandstone, but the walls were of gneiss and quite plain. The remains of this temple, which is assigned to the sixth or seventh century, are very similar to those at GYĀRASPUR. The cathedral of this group is the temple to Jīnanāth. Its design is unusual, consisting of a simple oblong with an open pillared vestibule and sanctuary,

and the interior decoration is very fine. A Chandel inscription of 954 exists in it.

On the Kurār Nālā, not far from the village of Khajrāho, stands the magnificent temple known as the Kunwar Nāth, which, though inferior in size to some of those in the three groups, is quite equal to them in design and the profuseness of its decoration. At the village of Jatkāri, 1½ miles away, stands a temple which is traditionally said to have been built by Sujā, sister of the famous Banāphar hero, Alhā, who figures so prominently in popular traditions of the wars between the Chandels and Prithwī Rāj of Delhi.

[A. Cunningham, *Archaeological Survey Reports*, vol. ii, p. 412; vol. vii, p. 5; vol. x, p. 16; vol. xxi, p. 55; *Epigraphia Indica*, vol. i, p. 121; *Archaeological Survey of Western India Progress Report to June*, 1904.]

Nowgong (*Naugaon*).—A combined civil station and cantonment in the Chhatarpur State, Central India, being the head-quarters of the Political Agent in Bundelkhand, and a station for native and British troops. It is also the head-quarters of a division of the Central India Public Works department. It is situated in 25° 4′ N. and 79° 27′ E., 19 miles by road from the Harpālpur station of the Jhānsi-Mānikpur section of the Great Indian Peninsula Railway, and is connected by a good metalled road with Satnā via Chhatarpur and Pannā, also, by a road crossing this at Chhatarpur, with Mahobā and Bandā, and with Saugor. Population (1901), 11,507. The cantonment was formed in 1843, when Kaitha in Hamīrpur District was given up. It was enlarged in 1869, more land being acquired from the Chhatarpur State. In 1874 the Piprī village and surrounding land were acquired to form the civil limits, which included the Agency and Rājkumār College (since abolished). In 1857 the garrison consisted of a wing of the 12th Madras Infantry, a wing of the 14th Irregular Cavalry, and 6 guns of No. 9 Native Battery. The troops mutinied on July 10, but did not injure the Europeans, who were allowed to proceed to Bāndā. The garrison in 1905 included a brigade of two heavy batteries, two companies of British infantry, and one regiment each of native cavalry and infantry. The Cantonment Magistrate exercises jurisdiction as District Magistrate (including cases arising on the railway), District Judge, and judge of a Small Cause Court, and is also *ex officio* Assistant Political Agent. Appeals lie to the Political Agent, who is a Sessions Judge. The station is policed by a force of Central India Agency police, consisting of 36 con-

stables under an inspector, and contains a District jail, a civil dispensary, a hospital, and a school. The cantonment income, derived from octroi, house tax, and conservancy tax, amounts to about Rs. 32,000 a year, and the expenses of administration to about Rs. 28,000. The place has little trade, except that connected with the supply of the troops.

Sarīla.—A petty *sanad* State in Central India, under the Bundelkhand Agency, with an area of about 33 square miles, and entirely surrounded by the Hamīrpur District of the United Provinces. The Sarīla holding was founded in 1765, when Amān Singh Bundelā, a son of Pahār Singh and great-grandson of Mahārājā Chhatarsāl of Pannā, obtained the *jāgīr*. Tej Singh, who succeeded, was dispossessed by Alī Bahādur of Bāndā, but was restored to part of his land through the mediation of Himmat Bahādur. On the establishment of British supremacy, Tej Singh held nothing but the fort and village of Sarīla. In recognition of his influence in the neighbourhood and his profession of allegiance, he received a cash payment of Rs. 1,000 a month, until a suitable provision of land could be made. In 1807 a grant of eleven villages was made to him and the allowance stopped. The present Rājā Mahipal Singh succeeded in 1898 as an infant, the State being under administration during his minority.

The population at the last three enumerations was: (1881) 5,014, (1891) 5,622, and (1901) 6,298, giving a density of 191 persons per square mile. Hindus number 5,892, or 94 per cent., and Musalmāns 406. The State contains ten villages. Of the total area, 14 square miles, or 42 per cent., are cultivated; 17 square miles, or 52 per cent., are cultivable; and the rest waste. The chief being a minor, the administration is conducted by his mother, assisted by a *kāmdār*. When not a minor the chief exercises limited powers. The revenue amounts to Rs. 59,000, of which Rs. 42,000, or 71 per cent., is derived from land. A metalled road is under construction, which will connect Sarīla with Kālpī station on the Jhānsi-Cawnpore section of the Great Indian Peninsula Railway, a distance of nearly 30 miles. The State has been surveyed and settled on the methods followed in adjoining British territory. The chief town of Sarīla is situated in 25° 46′ N. and 79° 42′ E., and contains a jail, a hospital, and a school. Population (1901), 3,290.

Hasht-Bhaiya Jāgīrs.—A collection of petty States in Central India, under the Bundelkhand Agency. These *jāgīrs* were originally a part of Orchhā State. About 1690 Mahārājā Udot Singh of Orchhā gave his brother, Dīwān Rai Singh, the

jāgīr of Barāgaon (now in Jhānsi District). On his death the *jāgīr* was subdivided into eight (*hasht*) shares among his sons, thus forming the estates of Kari, Pasari, Tarauli, Chirgaon, DHURWAI, BIJNĀ, TORI-FATEHPUR, and BĀNKĀ-PAHĀRI. The first three subsequently became merged in other holdings, while Chirgaon was confiscated in 1841 for the rebellion of the *jāgīrdār* Bakht Singh, leaving four shares. The dismemberment of Orchhā by the Marāthās and the formation of the Jhānsi State led to constant disputes as to the suzerainty over these holdings. After the establishment of British supremacy, it was decided in 1821 that the *jāgīrdārs* were directly dependent on the British Government, through whom the tribute levied by the Jhānsi State should be paid, but that the *jāgīrdārs* should continue the usual observances to the Orchhā chief as the head of the family. These conditions were embodied in the *sanads* granted to the *jāgirdārs* in 1821 and 1823.

Dhurwai.—A petty *sanad* State in Central India, under the Bundelkhand Agency, belonging to the HASHT-BHAIYA JĀGĪRS, with an area of about 18 square miles. It is bounded on the north and south by the Jhānsi District of the United Provinces, on the east by Tori-Fatehpur, and on the west by Bijnā. Population (1901), 1,826. The *jāgīrdār* is a Bundelā Rājput of the Orchhā house, being a descendant of Mān Singh, the fourth son of Dīwān Rai Singh, brother of Mahārājā Udot Singh of Orchhā, who on the partition of his father's territories received Dhurwai. After the establishment of British supremacy, Dīwān Budh Singh was confirmed in possession of his land by a *sanad* granted in 1823. The present holder is Dīwān Ranjor Singh, who succeeded in 1851. The holding is subdivided among different members of the family, an unsatisfactory state of affairs which gives rise to much ill-feeling, impoverishes the chief, and paralyses the administration. Number of villages, 10; cultivated area, 6 square miles; revenue, Rs. 8,000. Dhurwai, the chief town, is situated in 25° 19′ N. and 79° 3′ E., 15 miles off the high road from Jhānsi to Nowgong. Population (1901), 777.

Bijnā.—A petty *sanad* State in Central India, under the Bundelkhand Agency, belonging to the HASHT-BHAIYA JĀGĪRS, with an area of about 27 square miles. It is bounded on all sides, except on the east, where it touches the Dhurwai estate, by portions of the Jhānsi District of the United Provinces. Population (1901), 1,578. The *jāgīrdār* is a Bundelā Rājput of the Orchhā house. Dīwān Sānwant Singh, second son of Dīwān Rai Singh of Barāgaon, obtained Bijnā about 1690.

After the death of Sānwant Singh the holding was subdivided among his three sons, one share being subsequently reabsorbed into the parent estate. On the establishment of British supremacy, a *sanad* was granted to Dīwān Sujān Singh in 1823, confirming him in possession of his territory. The present *jāgīrdār* is Dīwān Mukund Singh, who succeeded his father Durjan Singh in 1850. It is interesting to note that this small estate has given four Mahārājās to Orchhā, Bhārtī Chand, Vikramājīt, Tej Singh, and Sujān Singh having been adopted from this branch of the family. Number of villages, 4; cultivated area, 4 square miles; revenue, Rs. 10,000. Bijnā, the chief town, is situated in 25° 27′ N. and 79° 0′ E., 14 miles off the high road from Jhānsi to Nowgong. Population (1901), 1,092.

Tori-Fatehpur.—A petty *sanad* State in Central India, under the Bundelkhand Agency, belonging to the HASHT-BHAIYA JĀGĪRS, with an area of 36 square miles. It is bounded by the Jhānsi District of the United Provinces on all sides except the west, where it touches Dhurwai. Population (1901), 7,099. This *jāgir* was allotted by the Bundelā chief Dīwān Rai Singh to his eldest son, Dīwān Hindu Singh. He built a fort on the hill (Tori) above the village of Fatehpur, from which the name of the *jāgīr* is taken. After the establishment of British supremacy, a *sanad* was granted in 1823 to Dīwān Har Prasād confirming him in the possession of fourteen villages. The present *jāgīrdār* is Arjun Singh, who succeeded in 1880, and has exercised powers since 1897. Number of villages, 12; cultivated area, 19 square miles; revenue, Rs. 24,000. Tori-Fatehpur, the chief town, is situated in 25° 27′ N. and 79° 1′ E., 15 miles by country track from the Mau-Rānīpur station on the Jhānsi-Mānikpur section of the Great Indian Peninsula Railway. Population (1901), 1,530.

Bānkā-Pahārī.—A petty *sanad* State in Central India, under the Bundelkhand Agency, belonging to the HASHT-BHAIYA JĀGĪRS, consisting of a single village with an area of 4 square miles. Population (1901), 1,056. The first portion of its name is said to be derived from the epithet of *bānkā* (literally 'crooked'), applied to a rakish method of wearing the head-dress, and commonly used in the sense of 'spirited' or 'gallant.' The original holder of the *jāgīr* was thus designated, and the epithet has become a family title. The first holder of this estate was Dīwān Umed Singh, a Bundelā Rājput, son of Dīwān Rai Singh of Barāgaon, near Jhānsi. The estate originally consisted of five villages, but four were lost during

the Marāthā invasion. The territory was confirmed to Dīwān Bānkā Ishrī Singh by a *sanad* granted in 1823. The present holder is Dīwān Bānkā Mihrbān Singh, who succeeded in 1890. The revenue is Rs. 4,000. The village is situated in 25° 22′ N. and 80° 14′ E.

Jignī.—A petty *sanad* State in Central India, under the Bundelkhand Agency, with an area of about 22 square miles. Population (1901), 3,838. It is surrounded by portions of the Hamīrpur and Jhānsi Districts of the United Provinces. The holders of the *jāgīr* are Bundelā Rājputs, the founder being Rao Padam Singh, a son of the famous Chhatarsāl, who acquired in 1730 the *parganas* of Rāsin and Badaus (now in Hamīrpur District). The *jāgīr*, originally a large one, was much reduced during the Marāthā invasion, Lachhman Singh managing to obtain only a grant of the two *parganas* of Rāth and Panwārī from the invaders. When the British supremacy was established, Prithwī Singh, Lachhman's son, was in possession of fourteen villages, but in consequence of his contumacy they were attached. In 1810 the six villages which constitute the present holding were restored to him under a *sanad*. The present *jāgīrdār* is Rao Bhānu Pratāp Singh, a cousin of the Mahārājā of Charkhārī, who succeeded by adoption in 1892. Number of villages, 6; cultivated area, 9 square miles; revenue, Rs. 13,000. Jignī, the chief town, is situated in 25° 45′ N. and 79° 25′ E., on the right bank of the Dhasān river, at the confluence of that stream and the Betwā. Population (1901), 1,770.

Lugāsi.—A petty *sanad* State in Central India, under the Bundelkhand Agency, with an area of about 47 square miles. It lies between the Hamīrpur District of the United Provinces and the States of Chhatarpur and Charkhārī. Population (1901), 6,285. The chief is a Bundelā Rājput, and the original grant was made to Dīwān Sālim Singh, an adopted son of Hirde Sāh, son of Chhatarsāl of Pannā. When the British became paramount in the early years of the nineteenth century, Dīwān Dhīraj Singh, son of Sālim Singh, was in possession of seven villages, which were confirmed to him by a *sanad* granted in 1808, he on his part executing the usual deed of allegiance. In 1814 Dhīraj Singh, who was in ill-health, abdicated in favour of his second son, Sardār Singh, as the eldest son, Padam Singh, had revolted, and had only submitted on the arrival of a British force. In 1857 Sardār Singh's territories were laid waste by the mutineers on account of his fidelity to the British Government. For his loyalty

at that time he was rewarded in 1860 with a *jāgīr* of four villages, yielding an income of Rs. 2,000 a year, the title of Rao Bahādur, and a *khilat* worth Rs. 10,000. The present chief, Dīwān Chhatrapati Singh, succeeded in 1902, and is being educated at the Daly College, Indore, the estate being under superintendence. The State consists of 17 villages, and has a cultivated area of 9 square miles and a revenue of Rs. 20,000. The chief town, Lugāsi, is situated in 25° 5′ N. and 75° 35′ E., 8 miles from Nowgong on the Nowgong-Bāndā road. Population (1901), 1,786.

Bīhat.—A petty *sanad* State in Central India, under the Bundelkhand Agency, with an area of about 16 square miles. It lies between the Jhānsi and the Hamīrpur Districts of the United Provinces. Population (1901), 3,984. The *jāgīrdār* is a Bundelā Rājput, whose ancestors originally received a grant of seven villages from Hirde Sāh, son of Mahārājā Chhatarsāl of Pannā, the grant being continued during the government of Alī Bahādur of Bāndā. When British supremacy was established, Dīwān Aparbal Singh was found in possession cf seven villages, and Dīwān Chhatrī Singh in possession of Lohārgaon (which together now make up the eight villages of the holding), and *sanads* continuing these grants were conferred on them in 1862. The present *jāgīrdār*, Rao Mahum Singh, succeeded in 1872. Of the total area, 7 square miles are cultivated; and the revenue is Rs. 13,000. The chief town, Bīhat, is situated in 25° 25′ N. and 79° 21′ E., on the east bank of the Dhasān, 10 miles by country track from Harpālpur on the Jhānsi-Mānikpur section of the Great Indian Peninsula Railway.

Berī.—A petty *sanad* State in Central India, under the Bundelkhand Agency, with an area of about 32 square miles. Population (1901), 4,279. The holders are Bundelā Ponwārs, claiming descent from the great Agnikula clan of Paramāras. The ancestor of the Berī *jāgīrdārs* was Dīwān Mahma Rai of Karaiha in Gwalior State, whose son, Dīwān Achharāj Singh, migrated to Sandī (Jālaun District) at the end of the eighteenth century. The latter married a daughter of Rājā Jagat Rāj of Jaitpur, and received a *jāgīr* worth 12 lakhs, including the villages of Umrī, Dādrī, and Chili. When Alī Bahādur established his suzerainty over Bundelkhand in the beginning of the nineteenth century, Jugal Prasād, a grandson of Achharāj, who was in possession of the estate, received a *sanad* from Alī Bahādur, confirming him in possession of Umri, Dādrī, and Chili. On the establishment of British supremacy, Jugal Prasād was, in 1809, confirmed in possession of the village of

Umrī only. In 1811, however, his claim to the other two villages was admitted; but as it was inexpedient that he should hold these villages, other land of equal value was made over to him, including the village of Berī. The present holder is Lokendra Singh, who succeeded his father Raghurāj Singh in 1904. He is a minor, and is being educated at the Daly College at Indore, the *jāgīr* being under superintendence. The *jāgīrdār* has the hereditary title of Rao. The State contains 7 villages, in which 7 square miles, or 22 per cent., are cultivated, and the revenue is Rs. 21,000. Berī, the chief town, is situated in 25° 55′ N. and 79° 54′ E., on the north bank of the Betwā river, 18 miles west of Hamīrpur, and 20 miles south-east of Kālpī. Population (1901), 2,387.

Alīpura.—A petty *sanad* State in Central India, under the Bundelkhand Agency, with an area of about 73 square miles. It is bounded on the north, south, and east by the Hamīrpur District of the United Provinces, and on the west by the Garrauli *jāgīr*. The chief belongs to the Parihār clan of the Agnikula group of Rājputs. One Garīb Dās, in 1708, entered the service of the Pannā chief, and his grandson Achal Singh received the territories now forming this holding from Rājā Hindupat of Pannā, in 1758. When Alī Bahādur of Bāndā acquired possession of Bundelkhand, he confirmed Dīwān Pratāp Singh in the *jāgir*, who thereupon called the principal town Alīpura after his suzerain. In 1808 Pratāp Singh's possession was recognized by the British Government, and a *sanad* was granted to him. Pratāp Singh had four sons, the eldest of whom, Rao Pancham, on succeeding in 1835, divided the *jāgīr* into four parts. This gave rise to disturbances, and the division, which had never been reported to the British Government, was cancelled. Dīwān Hindupat, who was in possession in 1857, was rewarded with a *khilat* of Rs. 5,000 for loyal service during the Mutiny. An adoption *sanad* was granted him in 1862. The present Rao, Chhatrapati Singh, succeeded by adoption in 1871. In 1877 he received the title of Rao Bahādur, in 1887 the C.S.I., and in 1903 the title of Rājā. The *jāgīrdār* bears the hereditary title of Rao.

The population at the last three enumerations was: (1881) 14,891, (1891) 15,280, and (1901) 14,592. Hindus number 13,730, or 94 per cent., and Musalmāns 796. The State contains 31 villages. Of the total area, 18 square miles, or 25 per cent., are cultivated, of which 3 square miles are irrigable;

10 square miles are under forest; 15 are cultivable; and the rest is waste. The soil is of moderate fertility, and grows fair crops of all the ordinary grains.

The chief administers the State, and has power to try all criminal cases, except those of a serious nature involving a sentence of death, transportation, or imprisonment for life, which are dealt with by the Political Agent. The total revenue is Rs. 30,000, of which Rs. 23,000, or 76 per cent., is derived from land. Alīpura, the chief town of the State, is situated in 25° 10′ N. and 79° 21′ E., on the high road between Jhānsi and Satnā, 9 miles from Harpālpur station on the Jhānsi-Mānikpur branch of the Great Indian Peninsula Railway, and 9 miles from the cantonment of Nowgong. It is picturesquely placed on rising ground about half a mile from the Harpālpur-Nowgong road, the principal building being a small fort, the residence of the chief. The town has a population of (1901) 2,493.

Gaurihār.—A petty *sanad* State in Central India, under the Bundelkhand Agency, with an area of 73 square miles. Population (1901), 7,760. The chief is a Jijhotia Brāhman. His ancestors originally held the village of Mahāpura (now in Charkhārī). Rājā Rām Tiwārī was governor of the fort of Bhuragarh (Bāndā District), under Rājā Gumān Singh of Ajaigarh; but during the confusion caused by Alī Bahādur's invasion, he rebelled and became the leader of a marauding band. The Ajaigarh chief was unable to reduce him to order, and the British after their occupation of Bundelkhand were obliged to offer a reward of Rs. 30,000 for his capture. Rājā Rām, however, thereupon surrendered, on the condition that he should receive land on terms similar to those granted to the other Bundelā chiefs. The grant was made in 1807. Rājā Rām died in 1846, and was succeeded by Rājdhar Rudra Singh Tiwārī, who rescued some Europeans during the Mutiny, and was rewarded with the title of Rao Bahādur and a *khilat* of Rs. 10,000. In 1862 he received a *sanad* of adoption. The present chief is Prithwīpāl Singh, who was born in 1886 and succeeded in 1904. The State contains 22 villages. Of the total area, 12 square miles, or 16 per cent., are cultivated, and 39 square miles, or 53 per cent., are cultivable; the rest is jungle and waste. The chief administers the estate when not a minor, but all serious matters are referred to the Political Agent for disposal. The revenue is Rs. 27,000. The chief town of Gaurihār is situated in 25° 16′ N. and 80° 12′ E., 15 miles by country track from Bāndā, on the Jhānsi-Mānikpur

section of the Great Indian Peninsula Railway. Population (1901), 1,457.

Garrauli.—A petty *sanad* State in Central India, under the Bundelkhand Agency, with an area of about 37 square miles. Population (1901), 5,231. This *jāgīr* was recognized by a *sanad* granted in 1812 by the British Government to Dīwān Gopāl Singh Bundelā, descended from a branch of the Orchhā family. Gopāl Singh seized the *pargana* of Kotrī during the invasion of Alī Bahādur, and was one of the most active and daring of the military adventurers who opposed the occupation of Bundelkhand by the British. For years he resisted all efforts of persuasion or force to reduce him to submission, and surrendered only when he saw the absolute hopelessness of further opposition. On the conditions of a full pardon and provision in land he submitted, an additional inducement being the grant for life of eighteen villages by the Mahārājā of Pannā. The present *jāgīrdār*, Dīwān Chandra Bhān Singh, succeeded his grandfather Parīchhat as a minor in 1884, and was granted powers in 1904. In 1905, however, it was found necessary to put the administration under the chief's mother. The State contains 18 villages, and a cultivated area of 11 square miles, and the revenue is Rs. 25,000. The chief town of Garrauli is situated in 25° 5′ N. and 79° 21′ E., on the right bank of the Dhasān, 8 miles from Nowgong. Population (1901), 878.

Naigawān Rebai (*Naigaon Rebai*).—A petty *sanad* State in Central India, under the Bundkelkhand Agency, with an area of about 7 square miles. Population (1901), 2,497. The *jāgīrdār* is an Ahīr (*Daowa*) by caste. The land forming the *jāgīr* was originally included in the Jaitpur State, which lapsed in 1849. After British supremacy had been established in Bundelkhand, Lachhman Singh, then the leader of a marauding band, was induced to surrender on a promise of pardon; and a grant of five villages, with an estimated revenue of Rs. 15,000, was made to him in 1807. On his death, in 1808, his son Jagat Singh succeeded. In 1850 it was held that Lachhman Singh's tenure was for life only, and that the holding should have been resumed on his death. Jagat Singh was, however, allowed to continue in possession; and in 1862 this ruling was reversed and the *jāgīrdār* received an adoption *sanad*. The present holder is Larai Dulhaiya, widow of Jagat Singh, who succeeded in 1867 with the sanction of Government, though no woman had before held the position of ruling chief in Bundelkhand. She has an adopted

son Kunwar Vishvanāth Singh, born in 1881, who has been recognized as her successor. The State contains 4 villages, with a cultivated area of 6 square miles, and a revenue of Rs. 11,000. The administration is carried on by the Thakurain herself, assisted by a ***kāmdār***. The head-quarters of the estate are at Rebai, situated in 25° 21′ N. and 79° 29′ E., 18 miles north of Nowgong cantonment. Population (1901), 757. Until 1834 Naigawān (25° 11′ N. and 80° 54′ E.) was the chief place. The change in the head-quarters has given rise to the present name of the holding.

BAGHELKHAND AGENCY

Baghelkhand Agency.—A Political Charge in Central India, coinciding practically with the historical area of the same name described separately. Of the total area of 14,323 square miles, 13,000 belong to the REWAH STATE, the remainder being divided between eleven minor holdings—BARAUNDĀ, NĀGOD, MAIHAR, SOHĀWAL, KOTHĪ, JASO, PĀLDEO, PAHRA, TARAON, BHAISAUNDA, and KĀMTA RAJAULA. It is bounded on the north by the Mirzāpur, Allahābād, and Bāndā Districts of the United Provinces; on the south by the Bilāspur, Mandlā, and Jubbulpore Districts of the Central Provinces; on the west by Jubbulpore District and the Bundelkhand Agency, and by a part of Mirzāpur District; and on the east by the Tributary States of Chota Nāgpur. The population in 1901 was 1,555,024, of whom Hindus numbered 1,203,908, or 77 per cent.; Animists, 310,681, or 20 per cent.; Musalmāns, 39,549; and Christians, 165. The density is 109 persons per square mile. The Agency contains six towns: REWAH (population, 24,608), SATNĀ (7,471), MAIHAR (6,802), UMARIĀ (5,381), GOVINDGARH (5,022), and UNCHAHRA (3,785); and 6,556 villages. Satnā is the principal trade centre.

Two metalled roads of importance pass through the Agency. One is the great Deccan road, which passes through Rewah, and divides at Mangawān, one branch, partially metalled, leading to Allahābād, and the other to Mirzāpur. The second road leads from Nowgong and Pannā in Bundelkhand to Nāgod, Satnā, and Rewah. The Agency is traversed by the East Indian Railway from Jubbulpore to Allahābād, the principal stations being at Maihar and Satnā, and by the Bengal-Nāgpur Railway from Katnī to Pendra, with stations at Umariā and Sahdol.

After the disturbances of 1857 a Political officer was attached to the Rewah Darbār, and was at the same time put in charge of the minor holdings of Maihar, Nāgod, Sohāwal, and Kothī. In 1862 this officer was withdrawn at the request of the Rewah Darbār, and these States were placed under the Political Agent in Bundelkhand. In 1871 the Baghelkhand charge was re-established under a separate officer, with head-

quarters at Satnā. In 1896 the estates of BARAUNDĀ, JASO, and the five CHAUBE JĀGĪRS were transferred from Bundelkhand to Baghelkhand. Rewah alone is held under treaty, the remaining States and estates being *sanad* holdings. All transit dues in the Agency have been abolished.

The Political Agent exercises the usual general supervision over the affairs of the States, and in the case of all but Rewah personally deals with crimes of a heinous character. For that portion of the Jhānsi-Mānikpur section of the Great Indian Peninsula Railway which lies in the estates of Pahra and Taraon, the Political Agent exercises the powers of a District Magistrate and Court of Sessions. The Agency Surgeon supervises medical arrangements.

The Agency contains the following States and estates:—

Name of State or estate.	Title of chief.	Caste or clan of chief.	Area in square miles.	Population (1901).	Total revenue.
					Rs.
Rewah	H. H. Mahārājā	Baghel Rājput	13,000	1,327,385	29,00,000
Baraundā	Rājā	Raghuvansi Rājput	218	15,724	15,000
Nāgod	Rājā	Parihār Rājput	501	67,092	1,72,000
Maihar	Rājā	Kachwāha Rājput	407	63,702	75,000
Sohāwal	Rais (Rājā)	Baghel Rājput	213	37,216	46,000
Kothī	Rājā Bahādur	Baghel Rājput	169	19,112	26,000
Jaso	Dīwān	Bundelā Rājput	72	7,209	23,000
Pāldeo	Chaube	Jijhotia Brāhman	28	8,598	26,000
Pahra	Chaube	Jijhotia Brāhman	27	3,535	13,000
Taraon	Chaube	Jijhotia Brāhman	26	3,178	10,000
Bhaisaunda	Chaube	Jijhotia Brāhman	32	4,168	9,000
Kāmta Rajaula	Rao	Kāyasth	13	1,232	2,500
Railways and cantonments	... ...	... ...	...	2,148	...
		Total	14,706	1,560,299	33,17,500
Deduct—Figures for portions of Rewah and Nāgod lying outside the Agency			383	5,275	...
		Total for Baghelkhand Agency	14,323	1,555,024	33,17,500

Rewah State (*Rīwa*).—A treaty State in the Baghelkhand Agency, Central India, lying between 22° 38′ and 25° 12′ N. and 80° 32′ and 82° 51′ E., with an area of about 13,000 square miles. It is bounded on the north by the Bāndā, Allahābād, and Mirzāpur Districts of the United Provinces; on the east by Mirzāpur District and the Tributary States of Chota Nāgpur; on the south by the Central Provinces; and on the west by the States of Maihar, Nāgod, Sohāwal, and Kothī, in Baghelkhand. The State falls into two natural

Boundaries, configuration, and hill and river systems.

divisions, which are separated by the scarp of the Kaimur range. North of the range, surrounding the chief town, lies a wide elevated alluvial plain, with an area of 3,778 square miles; to the south the country is traversed by a succession of parallel ridges enclosing deep valleys, the whole being covered with dense forest. The plateau ends on both the north and south in an abrupt scarp, and the scenery near the hilly tract is very fine. Over the northern scarp the Tons falls in a series of magnificent cascades. Near Govindgarh on the southern boundary a similar effect on a smaller scale is produced by streams which precipitate themselves into the valley of the Son river.

The KAIMURS and their eastern spur, known locally as the Khainjua, the arm of the Pannā range (see VINDHYA) called locally the Binjh Pahār, which curves eastwards from Bundelkhand and forms the northern boundary of the State, and the MAIKALA HILLS on which the sacred AMARKANTAK stands in the south-east, constitute the hill system of this region. The watershed is formed by the Kaimurs, from which all streams flow respectively north or south to join the TONS and SON, these two great rivers with their tributaries constituting the drainage of the State.

Geology. The geology of Rewah is unusually interesting. The type areas of several important series lie within its limits, the Rewahs, Kaimurs, Bandairs (Bhānders), and Sirbū shales deriving their designations from local names. The elevated plain on which the chief town stands consists of rocks of the lower Bandair series overlaid with alluvium, while on some of the highest hill-tops a covering of laterite still appears, showing that the great Deccan trap flow once extended as far east as this region. The jungle-covered tract lying south of the Kaimur range consists of hills of Vindhyan sandstone superimposed on gneiss. The Bijāwars here exhibit a varied series of slates, sandstones, iron ores, and basic lavas, and in the south abut on the Gondwāna rocks, well-known for their coal-bearing property, while at the very southern limit of the State the cretaceous Lametas and trap appear, the latter reaching as far as Amarkantak.

Almost every formation met with in the State yields products of value. The gneiss contains corundum, while mica and galena also occur in this formation The Bijāwars contain rich iron ores, valuable limestones, some of which would make highly ornamental marbles, and bright-red banded jaspers similar to those which are found near Gwalior and employed

by the stone-workers of Agra. The Lametas contain ceramic clays of excellent quality. The UMARIĀ coal-mines in the Gondwānas are a source of considerable income to the State, while the Vindhyan sandstones yield building materials of unsurpassed excellence.

Botany. The prevalent tree in the Rewah forests is the *sāl* (*Shorea robusta*), others being the *sāj* (*Terminalia tomentosa*), *tendū* (*Diospyros tomentosa*), and *khair* (*Acacia Catechu*). The brushwood consists mainly of the species *Grewia*, *Zizyphus*, *Casearia*, *Antidesma*, *Woodfordia*, *Flueggea*, *Phyllanthus*, *Boswellia*, and *Buchanania*, with occasional trees of *mahuā* (*Bassia latifolia*).

Fauna. The Rewah jungles are well-known for their tigers, while leopard, bear, *sāmbar* (*Cervus unicolor*), antelope, and *chinkāra* (*Gazella bennetti*), and other species common to Peninsular India abound. All the ordinary wild-fowl are met with.

Climate and rainfall. The climate is generally healthy, but subject to extremes of heat and cold. The annual rainfall averages 41 inches. Great variations are, however, apparent in different parts of the State, the Raghurājnagar *tahsīl* having an average of 45 inches, while in the Sohāgpur *tahsīl* it rises to 52.

History. The chiefs of Rewah are Baghel Rājputs, descended from the Solanki clan which ruled over Gujarāt from the tenth to the thirteenth century. Vyāghra Deo, brother of the ruler of Gujarāt, is said to have made his way into Northern India about the middle of the thirteenth century and obtained the fort of Marpha, 18 miles north-east of Kālinjar. His son, Karan Deo, married a Kalachuri (Haihaya) princess of Mandlā and received in dowry the fort of Bāndhogarh, which until its destruction by Akbar in 1597 was the capital of the Baghel possessions. The Rewah family, however, have singularly few historical records; and such histories as have been lately composed confuse persons and dates in a way that makes them absolutely unreliable, so that were it not for the detailed records of the Muhammadan historians it would be difficult to give any connected account.

In 1298 Karan Deo, the last Baghel ruler of Gujarāt, was driven from his country by Ulugh Khān, acting under the orders of the emperor Alā-ud-dīn. This disaster seems to have caused a considerable migration of Baghels to Bāndhogarh. Until the fifteenth century the Baghels were engaged in extending their possessions, and were not of sufficient political importance to attract the attention of the Delhi kings. In 1488 the Baghel Rājā of Pannā[1] assisted Husain Shāh of Jaun-

[1] 'Pannā' is here probably a copyist's mistake for 'Bhatti.'

pur when pursued by Bahlol Lodī. In 1494 Sikandar Lodī advanced against Rājā Bhaira or Bhīra of Pannā, who had captured Mubārak Khān, governor of Jaunpur. The Rājā was defeated and died during his retreat, while Sikandar proceeded as far as Paphund, 20 miles north of the capital town of Bāndhogarh. In 1498–9 Sikandar attacked Bhīra's son and successor, Sālivāhan, for refusing to grant him a daughter in marriage. An attempt to take the fort of Bāndhogarh failed, and Sikandar was obliged to content himself with laying waste the country up to Bāndā. Sālivāhan was succeeded by Bīr Singh Deo, the founder of Bīrsinghpur, now in Pannā State, and was followed by his son Bīrbhān, who had lived for some time at Sikandar's court. The next chief was Rām Chandra (1555–92), the contemporary of Akbar, who is constantly mentioned by Muhammadan historians. Hearing of the extraordinary skill of Rām Chandra's musician, Tān Sen, Akbar summoned him to Delhi. Tān Sen's songs are still sung, and his name is revered throughout India as that of a singer who has never been equalled. Rām Chandra persistently refused to attend the Delhi court, till at length in 1584, at the suggestion of his own son Bīrbhadra, then at Delhi, Rājā Bīrbal and a noble, Zain Khān Koka, fetched the old chief, who was received with all honour by Akbar. Rām Chandra died in 1592 and was succeeded by Bīrbhadra, who, however, fell from his palanquin while travelling to Bāndhogarh and died in the following year. Bīrbhadra's sudden death and the accession of a minor named Vikramāditya gave rise to disturbances in Bāndhogarh. Akbar intervened and captured and dismantled the fort in 1597, after a siege of eight months and a few days. Anūp Singh (1640–60) was driven from Rewah by Pahār Singh Bundelā of Orchhā. In 1658, however, he went to Delhi and made his submission; and the fort of Bāndhu and its dependent territory were restored to him. Anirudh Singh (1690–1700) was killed by the Sengar Thākurs of Mauganj, leaving an infant son Avdhūt Singh (1700–55). The State at this time was invaded by Hirde Sāh of Pannā, who occupied Rewah, the chief being forced to fly to Partābgarh in Oudh.

In 1803, after the Treaty of Bassein, overtures for an alliance were made to the Rewah chief, who, however, rejected them. In 1812, during the time of Rājā Jai Singh (1809–35), a body of Pindāris raided Mirzapur from Rewah territory. The chief was believed to have either abetted or at least countenanced the raid, and was accordingly called upon to accede to a treaty,

in which he acknowledged the protection of the British Government, and agreed to refer all disputes with neighbouring chiefs to their arbitration, and to allow British troops to march through or be cantoned in his territories. The last condition was not, however, fulfilled, and a fresh treaty was entered into in 1813. Jai Singh was a scholar, and the author of several works, as well as a great patron of literary men. In 1854 Mahārājā Raghurāj Singh succeeded to the *gaddi*. On the outbreak of the Mutiny in 1857, he offered troops for the assistance of the British Government, and 2,000 men were sent to keep peace in the neighbouring tracts. Kunwar Singh, leader of the rebels from Dinapur, attempted to march through the country; but Lieutenant Osborne, the Political Agent, supported by the country people, beat them off, and also repulsed an attack by the mutineers from Nāgod and Jubbulpore, after which Colonel Hinde, commanding the Rewah Contingent, took the offensive and cleared the Deccan road of rebels. For his good services, the Sohāgpur and Amarkantak *parganas*, which had been seized by the Marāthas in the beginning of the century, were restored to Raghurāj Singh. He died in 1880, and was succeeded by the present chief, Mahārājā Venkat Raman Singh, born in 1876. He was created a G.C.S.I. in 1897, in recognition of his successful conduct of famine relief operations. The ruler of the State bears the titles of His Highness and Mahārājā, and receives a salute of 17 guns.

Archaeology.

The country possessed by the Rewah chief is covered with old remains, almost every village having in it or near it some signs of former habitation; but these have not yet been fully examined. Mādhogarh, Rāmpur, Kundalpur, Amarpatan, Majholi, and Kakonsiha may be specially noted. At Kevati Kund the Mahānadī river drops down a sheer fall of 331 feet, forming a deep pool which is held to be very sacred; near it is an inscription in characters of about 200 B.C. Gūrgi Masaun, 12 miles east of Rewah town, is strewn with remains showing that it was formerly a place of great importance, and it has been suggested as the site of the ancient city of Kausāmbhī. A fine fort here, called Rehuta, which is attributed to Karna Deo Chedi (1040–70), has a circuit of $2\frac{1}{2}$ miles, with walls 11 feet thick and originally 20 feet high, surrounded by a moat 50 feet broad and 5 feet deep. The temples are mostly Brāhmanical, though some Digambara Jain figures are lying near. At Baijnāth are the remains of five or six temples. One of them is dedicated to Siva as Vaidyanāth, and the sanctuary door of this is magnificently carved.

Chandrehī, a mile east from the bank of the Son, was once a very large place and contains a fine temple and an old monastery. The temple is peculiar in being constructed on a circular plan, and is assigned to the thirteenth or fourteenth century. The monastery also belongs to about the same period, and is interesting as an example of domestic architecture. It is built in the form of a square, with a pillared courtyard inside and chambers round it. The ceilings of the rooms are elegantly ornamented. At Mārā, the Murī of the maps, are three groups of caves called the Buradan, Chhewar, and Rāvan. They date from the fourth to the ninth century, and some of them are ornamented with rough sculptures.

The people.

The population at the last three enumerations was: (1881) 1,305,124, (1891) 1,508,943, and (1901) 1,327,385. The decrease of 14 per cent. in the last decade is chiefly due to the famines of 1897 and 1899. The density of population is 102 persons to the square mile; but the two natural divisions show a marked variation, the density in the northern section rising to 176 per square mile, while in the hilly tract it is only 72.

The State contains four towns, REWAH (population, 24,608), SATNĀ (7,471), UMARIĀ (5,381), and GOVINDGARH (5,022); and 5,565 villages.

The following table gives the chief statistics of population and revenue:—

Tahsīl.	Area in square miles.	Number of Towns.	Number of Villages.	Population (1901).	Population per square mile.	Percentage of variation in population between 1891 and 1901.	Number of persons able to read and write.	Land revenue of *khālsa* (1902-3), in thousands of rupees.
Teonthar	816	...	505	105,154	129	− 41	1,641	3,29
Huzūr	1,201	2	975	316,139	263	− 11	10,447	2,86
Mauganj	784	...	609	99,534	127	− 31	1,831	2,12
Bardī	2,912	...	848	198,921	68	− 16	6,969	1,63
Rāmnagar	2,775	...	949	221,980	80	+ 7	1,910	86
Sohāgpur	3,535	1	1,192	241,345	68	− 20	9,109	27
Raghurājnagar	977	1	487	144,312	148	− 10	4,039	2,51
Total	13,000	4	5,565	1,327,385	102	− 12	35,946	13,54

Hindus number 1,013,350, or 76 per cent. of the total; Animists, 280,502, or 21 per cent.; and Musalmāns, 32,918, or 2 per cent. The Animists are proportionately most numerous in the hilly tract, though the Gonds ordinarily return themselves as Hindus. The question of female infan-

ticide was raised in Rewah in 1893, when a great deficiency of girls was found to exist among the Karchulī (Kalachuri), Parihār, and Somvansi Rājputs. Measures were introduced for the surveillance of certain villages, but the census returns of 1901 gave no indication of any prevalence of the practice.

Castes and occupations.

The chief Hindu castes are Brāhmans (228,000, or 17 per cent.), Kunbīs (79,000), Chamārs (78,000), Telis (36,000). The Telis were in early days the holders of much of the country, Teli chiefs ruling in Northern Baghelkhand up to the fifteenth century. Of the jungle tribes the most important are the Kols (136,500) and Gonds (127,300). Brāhmans and Rājputs or Thākurs are the principal landholders, Ahīrs and Kunbīs being the chief cultivators. The prevailing language is Baghelkhandī, spoken by 94 per cent. of the population. About 64 per cent. of the inhabitants are supported by agriculture, and 8 per cent. by general labour.

Christian missions.

There are no Christian missions in Rewah, and in 1901 only 61 Christians were recorded in the State, of whom 21 were on the staff of the colliery at Umariā.

General agricultural conditions.

The soil falls into two natural divisions, agreeing with the lie of the country. On the section north of the Kaimurs, with its deep alluvial covering, the soil is fertile and bears excellent crops, while in the hilly tract cultivation is productive only in the valleys, where detritus has collected. Land is classified locally by crop-bearing qualities, natural formation, and proximity to villages. The best class is called *mār*, a form of black soil, especially adapted to wheat and other spring crops; *sigon* is a lighter yellow-coloured soil, growing rice especially; *dumat* is a mixture of the two former; and *bhatta* is a stony soil of low productive power.

Chief agricultural statistics and principal crops.

The principal crops are rice, *sāmān*, maize, *kākun*, *bājra*, and *kodon* in the autumn; and wheat, gram, and barley in the spring, with subsidiary crops of *til* and linseed. In the low-level tract of the Teonthar *tahsīl* poppy is cultivated to some extent.

The main agricultural statistics for 1902–3 are given in the table on the next page in square miles.

The area is thus distributed: cultivated, 2,803 square miles, or 22 per cent.; uncultivated but cultivable, 1,290 square miles, or 10 per cent.; forest, 4,632 square miles, or 35 per cent. The rest is uncultivable waste. Of the cropped area, rice occupies 600 square miles, or 21 per cent., and wheat 290 square miles, or 10 per cent. The staple food-grains used by the poorer classes are *kodon* and *sāmān* in the rains, and *jowār*

and gram at other times. The rich use rice and wheat. A new class of wheat has lately been introduced, known as *muda* or *safed* ('white') wheat, but it is considered of inferior quality to the ordinary or *kathia* wheat. Advances of grain and cash are not made in ordinary years, but are freely given in times of scarcity.

Tahsīl.	Total area.	Cultivated.	Irrigated (acres).	Cultivable waste.	Forests.
Teonthar	816	308	236	183	200
Huzūr	1,201	703	1,040	167	127
Mauganj	784	256	67	198	183
Bardī	2,912	487	78	189	1,296
Rāmnagar	2,775	367	155	73	1,191
Sohāgpur	3,535	273	183	302	1,474
Raghurājnagar	977	409	208	178	161
Total	13,000	2,803	1,967	1,290	4,632

Irrigation.

Water is plentiful and the country is full of large tanks and reservoirs, but these are not as a rule used for irrigation purposes; the only system of 'wet' cultivation is from small embankments of earth raised at the lower end of sloping fields, so as to retain water for some time after the monsoon has ceased. In land thus moistened seed is sown in October, producing a yield three or four times as great as that obtained from the same area of equally good 'dry' soil. The method is simple and well suited to the needs of local agriculture. Ordinary well-irrigation is little practised, being confined to the cultivation of *pān*, poppy, sugar-cane, and garden produce. Pasturage is ample, but no special breeds of cattle are raised.

Formerly the revenue was paid in kind called *bhāg* ('share'). This system has been entirely replaced by cash payments in lands directly under the State; but the holders of alienated land, which comprises about 72 per cent. of the total area, still adhere to the old practice. Wages are paid in kind for agricultural operations, but in cash for other work. Blacksmiths, carpenters, and masons get 4 to 8 annas a day. The staple food-grains, rice, wheat, *jowār*, and *kodon*, sold in 1904 at 11, 13, 17, and 14 seers a rupee respectively.

Forests.

The forests are very extensive and of considerable commercial value. They cover an area of 4,632 square miles, the most important lying south of the Kaimur range. The greater part of the forest consists of *sāl* (*Shorea robusta*), *tendū* (*Diospyros tomentosa*), *dhawa* (*Anogeissus latifolia*), and species of *Terminalia*, with much bamboo. In the upland area stunted

teak, *babūl* (*Acacia arabica*), and *khair* (*Acacia Catechu*) prevail. *Dahya* (shifting) cultivation was formerly very common, and is still to some extent practised by jungle tribes. Trees are felled and burnt, and the seed sown in the ashes. This practice is highly destructive to forests, and is discouraged in consequence. Till 1875 no proper supervision was exercised over the forests, but between that date and 1902 systematic management has been introduced and some areas are now regularly 'reserved' and protected. The cutting of certain trees is prohibited; of these the principal are the *mahuā* (*Bassia latifolia*), *achār* (*Buchanania latifolia*), *kusam* (*Schleichera trijuga*), *harra* (*Terminalia Chebula*), *khair* (*Acacia Catechu*), *chhiula* (*Bassia butyracea*), *sāg* or teak (*Tectona grandis*), and *shīsham* (*Dalbergia Sissoo*). Grazing is allowed only within village limits. Lac, *rāl* (resin of *Shorea robusta*), and other jungle products are leased out to contractors yearly, the first being an important commercial item. Forest work is done by Gonds, Kols, and other jungle tribes. The forest income amounts to 4·1 lakhs a year, and the expenditure to a lakh.

Mines and minerals.

Rewah is rich in mineral products. The most paying is coal from UMARIĀ, of which 193,277 tons, worth 7·5 lakhs, were extracted in 1903. Limestone is quarried by a European firm near Satnā, a royalty of 4 annas per cubic foot being paid, which in 1903 yielded Rs. 1,640. A little corundum is also extracted.

Arts and manufactures.

In respect of arts and manufactures Rewah is very backward. Agriculture affords a ready and easy means of livelihood, while the fact that the greater part of the State is covered with jungle has always made communication for trade purposes difficult. There are no arts or industries of any importance.

Commerce.

Grain and wood are the chief exports, large numbers of railway sleepers being exported from the stations between Umariā and Pendra Road.

Railways and roads.

The chief means of communication are the Jubbulpore extension of the East Indian Railway and the Katnī-Bilāspur section of the Bengal-Nāgpur Railway. The Jubbulpore-Mirzāpur, or great Deccan road, from which an unmetalled branch goes to Allahābād, and the Nowgong-Chhatarpur-Pannā-Satnā road are the chief highways; but since the opening of railways the former has been little used.

Post and telegraphs.

In 1864 the State introduced a post carried by runners. In 1884 an arrangement was made with the British Post Office department to open offices in the State. There are now

twenty-one British post offices, and three telegraph offices, at Rewah, Satnā, and Umariā, besides those at railway stations.

Famine. Since the beginning of the nineteenth century the State has suffered from three famines. The first was in 1831, when no proper system of relief was instituted, and the people suffered so severely that on the fall of any kind of calamity it is now usual to recall it. In 1868 occurred another famine, which is still recollected. The next came in 1897, when for the first time systematic relief was afforded to the people, 18 lakhs being spent. In 1899 the southern districts were again attacked by famine, though not severely.

Administration. Up to the nineteenth century the administration of the State, though it lay nominally with the chief, was almost entirely in the hands of the Kāyasth community, then practically the only educated persons connected with the government. A *dīwān* or minister had nominal superior control, but all reports, accounts, and administrative work passed through the hands of the Kāyasth *khāskalams* or writers. The districts were in charge of *kārindas* (managers), who, however, were again dependent on their district *khāskalam* for all information. The district *khāskalam* prepared abstracts of the reports he received from the village officials, which were again abstracted by the chief *khāskalam* at head-quarters and submitted to the *dīwān*. The system naturally gave immense opening for peculation to the permanent Kāyasth staff.

For administrative purposes the State is now divided into seven *tahsīls*, four lying north of the Kaimur range—Huzūr *tahsīl*, Raghurājnagar (Satnā), Teonthar, and Mauganj; and three south—Bardī, Rāmnagar, and Sohāgpur. Each *tahsīl* is in charge of a *tahsīldār*, who is the revenue collector and magistrate of his charge, and is assisted by a staff consisting of a *thānadār* (police inspector), a forest officer, a hospital assistant, and a district schoolmaster. Villages are as a rule let to farmers who are responsible for the revenue, receiving a commission of 5 to 10 per cent. on the gross rental.

Legislation and justice. The chief of Rewah has first-class powers, including that of life and death over his subjects, and is the final authority of appeal in all matters. He is assisted by two commissioners, one for revenue matters and one for judicial. The departments of administration are the revenue and general executive, judicial, customs and excise, police, public works, medical (which is supervised by the Agency Surgeon at Satnā), education, and forests. The courts of the State are modelled on those in British India, the British codes being followed in the

criminal and civil courts with necessary adaptations to suit local usage.

Land falls into two classes: *kothār*, or land directly owned by the State; and *pawaiya*, or land alienated in *jāgīrs* and other grants. The latter class comprises 72 per cent. of the total area. The principal forms of grant are *muāmla*, a maintenance grant made to members of the chief's family and *Sardārs*, under which the land is not transferable, but full revenue rights lie with the holder; *paipakhar* ('washing of feet'), a form of religious grant made to Brāhmans, in which a certain percentage of the revenue is at times taken from the holders; *jāgīrs*, or service grants, under which the holder maintains a certain quota of men and horses; and *vritya*, rent or tribute-free grant. A revenue survey was made in 1879. Land revenue.

The land revenue and total revenue of the State for a series of years are shown below, in thousands of rupees:— Finance.

	Average for ten years 1880-90.	Average for ten years 1890-1900.	1900-1.	1902-3.
Land revenue .	6,70	7,87	9,13	13,56
Total revenue .	11,46	14,13	22,73	29,08

Of total revenue in 1902-3 the Umariā Colliery contributed 7 lakhs, forests 4·1 lakhs, customs 2·5 lakhs, and excise Rs. 78,000; while Rs. 82,000 was paid by holders of alienated land, whose aggregate normal income from land revenue and other sources amounted to 20 lakhs. The chief heads of expenditure were: chief's establishment, 3·7 lakhs; army, 4·3 lakhs; public works, 3 lakhs; collection of land revenue, 1·4 lakhs; forests, 1 lakh; and colliery, 3·7 lakhs.

Silver has never been coined, but early in the nineteenth century a copper coin known as the *Bagga shāhi* was struck in Rewah, of which 56 went to one British rupee. Currency.

The State forces consist of 1,140 infantry, and 574 cavalry, with 13 guns. A regular police force of 622 men is maintained, village watch and ward being performed by men of the Kotwār caste, who receive a small land grant and grain dues at each harvest. The Central jail is at Rewah, and the manufacture of cloth and ice has been started in it. Army, police, and jails.

The Rewah chiefs have long been noted as scholars and supporters of Hindī and Sanskrit learning. In 1869 Sir Dinkar Rao, the famous minister of Gwalior, who for a short time assisted in the administration of the State, attempted, but without success, to start an English-teaching school. During Education.

the minority of the present chief many schools were opened. Of the total population 2·7 per cent. (4·6 per cent. males and 0·8 females) could read and write in 1901. The State now contains two high schools, affiliated to the Allahābād University, and 51 village schools, as well as two girls' schools, with a total of 2,740 pupils. The expenditure on education is Rs. 27,000 a year.

Medical. There are seventeen hospitals, costing Rs. 49,000 a year. In 1903–4 the number of persons successfully vaccinated was 33,580, representing 25 per 1,000 of the population.

Teonthar Tahsīl.—*Tahsīl* of the Rewah State, Central India, lying between 24° 45′ and 25° 12′ N. and 81° 16′ and 81° 58′ E., to the north of the Kaimur range, with an area of 816 square miles. The soil is of more than average fertility, and a certain amount of poppy is grown. The *tahsīl* is divided into two sections by the eastern extension of the Pannā range locally known as the Binjh Pahār, two-thirds lying in the fertile plain below the range. The Tons river and some tributary streams leave the high-level plateau in a series of magnificent cascades at Piawan, Purwa, Chachai, Kevati, and Biloni. The population was 139,697 in 1891 and 105,154 in 1901, giving a density of 129 persons per square mile. The *tahsīl* contains 505 villages, the head-quarters being at TEONTHAR. The land revenue is 3·3 lakhs.

Huzūr Tahsīl.—Head-quarters *tahsīl* of the Rewah State, Central India, lying between 24° 12′ and 24° 43′ N. and 81° 15′ and 81° 59′ E., with an area of 1,201 square miles. The greater part lies in the alluvial plain north of the Kaimurs, a small section to the south of that range being in the hilly tract. It is watered by the Son and the Bīhar, a tributary of the Tons, which meets the Bichia, another tributary, at the town of Rewah. Population fell from 328,932 in 1891 to 316,139 in 1901. The *tahsīl* supports 263 persons per square mile, and is the most densely populated in the State. There are two towns, REWAH, the capital (population, 24,608), and GOVINDGARH (5,022); and 975 villages. The soil is for the most part fertile, and cultivation is general. The land revenue is 2·9 lakhs.

Mauganj Tahsīl.—North-eastern *tahsīl* of the Rewah State, Central India, lying between 24° 32′ and 24° 54′ N. and 81° 41′ and 82° 20′ E., north of the Kaimur range, with an area of 784 square miles. Most of the *tahsīl* is part of the alluvial plain on which the town of Rewah stands, and is covered with fertile soil. To the north it is traversed by the

easternmost section of the Pannā range, known locally as the Binjh hills. The population was 123,486 in 1891 and 99,534 in 1901, giving a density of 127 persons per square mile. There are 609 villages, the head-quarters being at MAUGANJ. The land revenue is to 2·1 lakhs.

Bardī.—*Tahsīl* of the Rewah State, Central India, lying between 23° 47′ and 24° 41′ N. and 81° 37′ and 82° 51′ E., with an area of 2,912 square miles. The country is for the most part cut up by a series of parallel ridges covered with heavy forest. Cultivation is but little practised, except on the plateau and in the valleys. The SON river, its tributary the Gopat, and many smaller streams flow through the *tahsīl*. Population fell from 243,203 in 1891 to 198,921 in 1901, giving a density of 68 persons per square mile. There are 848 villages, the head-quarters being at SIHĀWAL. The land revenue is 1·6 lakhs.

Rāmnagar Tahsīl.—*Tahsīl* of the Rewah State, Central India, lying between 23° 12′ and 24° 23′ N. and 80° 36′ and 82° 16′ E., south of the Kaimur range, with an area of 2,775 square miles. The country consists of a medley of hill and valley with but little land suitable for cultivation, except in the bed of the Son river, which traverses the north-western corner. The population was 202,153 in 1891, and 221,980 in 1901, giving the low density of 80 persons per square mile. There are 949 villages, the head-quarters being at RĀMNAGAR. The land revenue is Rs. 86,000. There are no good roads in this tract.

Sohāgpur Tahsīl.—Southernmost *tahsīl* of the Rewah State, Central India, lying between 22° 38′ and 23° 36′ N. and 80° 45′ and 82° 18′ E., with an area of 3,535 square miles. The *tahsīl* lies in the hilly tract and possesses little soil of agricultural value. The forests are considerable, and the sale of lac and timber yields about 3 lakhs a year, *salai* (*Boswellia serrata*) being the prevailing tree. The most important product is, however, coal obtained from the UMARIĀ mine. The population was 311,000 in 1891 and 241,345 in 1901, giving the low density of 68 persons per square mile. The predominant race in the *tahsīl* are the Gonds, to whom the country belonged when the Baghels obtained possession. The *tahsīl* contains one town, UMARIĀ (population, 5,381), and 1,190 villages, the head-quarters being at SOHĀGPUR. The land revenue is Rs. 27,000.

Raghurājnagar (or Satnā).—*Tahsīl* of the Rewah State, Central India, lying between 24° 4′ and 25° 0′ N. and 80° 48′

and 81° 18′ E., with an area of 977 square miles. It is situated wholly on the alluvial plateau north of the Kaimur range, and is watered by the Tons and its tributaries. Population fell from 154,705 in 1891 to 144,312 in 1901, the density being 148 persons per square mile. The *tahsīl* contains 487 villages and one town, SATNĀ, the head-quarters (population, 7,471). The land revenue is 2·5 lakhs.

Amarkantak.—Village in the Rewah State, Central India, situated in 20° 41′ N. and 81° 46′ E., on the easternmost extremity of the MAIKALA range, 25 miles by country road from Sahdol station on the Katnī-Bilāspur section of the Bengal-Nāgpur Railway; 3,000 feet above sea-level. Population (1901), 214. Amarkantak is famous for the source of the NARBADĀ river, and is one of the most sacred spots in India. There are eleven places in the neighbourhood which are regularly visited by pilgrims, the most important being the source of the Narbadā, the falls of Kapildhārā where the footprints of the Pāndava Bhīm are shown, and Son Munda where the SON river rises. The most important temple now standing is curious in consisting of three sanctuaries arranged like a trefoil leaf, which were evidently to have been connected by a single *mandapa* or hall, never completed. The mouldings, though plain, are bold and good, and the *sikhara* or spire is of the graceful curvilinear form seen in the KHAJRĀHO temples. It is said to have been built by Karna Deo Chedi (1040–70). About fourteen other temples stand near, and many more farther off. The tank from which the river is now supposed to take its source is not the original one. The earlier source, an old tank half filled with earth, can still be seen close by. The Narmadā-Bai temple is probably older than that of Karna, but a thick cover of whitewash, and the fact that it is in use, make examination impossible.

[A. Cunningham, *Archaeological Survey of Northern India*, vol. vii, p. 22.]

Bāndhogarh.—Old fort in the Rewah State, Central India, and a place of considerable archaeological and historical importance. The fort stands on a hill, 2,664 feet above sea-level, in 23° 41′ N. and 81° 3′ E., and includes the neighbouring Bāmnia hill, also enclosed by a rampart and considered part of the fort. It is undoubtedly a place of antiquity, and was an important stronghold long before the Baghel dynasty acquired the country. Ptolemy mentions a Balantipyrgon as one of the towns of the Adeisathroi, and Cunningham has suggested that Adeisathroi is a Greek rendering of Haya Kshetra, the country

of the Haihayas. Tradition assigns the early rule of this country to the Baland tribe, which would give some support to the identification, the names Balandipur and Balantipura being practically identical. In the thirteenth century it passed to the Baghels as part of the dowry of the Kalachuri bride of Karan Deo Baghel, and became the centre from which this clan gradually extended their sway. Muhammadan historians refer to it as Bāndhu, and to the Baghel chief as Rājā of Bāndhu. In 1498–9 Sikandar Lodī, annoyed at the Rājā's refusing him his daughter in marriage, invested Bāndhogarh, but ineffectually, and was obliged to retire, taking his revenge by sacking the country as far as Bāndā. The fort was invested by Asaf Khān in 1563, but the siege was raised on the intercession of other Rājās at Delhi. In 1597 disturbances arose at Bāndhogarh, and Rājā Patr Dās was sent to besiege the fort. After an investment of eight months and five days he took it, and subsequently became its governor. Bāndhogarh remained a Muhammadan possession till 1602, when it was restored to Rājā Duryodhan Singh of Rewah. It was, however, no longer the capital of the State, that position having been given to Rewah. A curious local legend that Akbar was born here is firmly believed. Many old remains are said to exist in the neighbourhood.

[A. Cunningham, *Archaeological Survey of Northern India*, vol. vii, p. 22.]

Govindgarh.—Town in the Huzūr *tahsīl* of Rewah State, Central India, situated in 24° 23′ N. and 81° 18′ E., on the edge of the Kaimur scarp, 1,200 feet above sea-level. Population (1901), 5,022. Govindgarh is a favourite resort, on account both of its fine position on the edge of the range, affording a magnificent view over the forest-clad region below, and of the sport to be had in the adjoining forest Reserve. The chief has a palace in the town. It contains a post office, a school, and a dispensary.

Mauganj Village.—Head-quarters of the *tahsīl* of the same name in Rewah State, Central India, situated in 24° 40′ N. and 81° 52′ E. Population (1901), 1,804. The village is composed of the two separate hamlets called Mau and Ganj. It stands on the great Deccan road, 40 miles to the east of Rewah town, 61 from Mirzāpur, and 80 from Satnā. An inspection bungalow, a school, and a British post office are situated in the town.

Rāmnagar Village.—Head-quarters of the *tahsīl* of the same name in Rewah State, Central India, situated in 24° 12′ N. and 81° 12′ E. Population (1901), 2,621. The village

contains a school and a dispensary, and is connected by an unmetalled road, 15 miles in length, with Govindgarh, whence a metalled road leads to Rewah town.

Rewah Town.—Capital of the State of the same name in Central India, and head-quarters of the Huzūr *tahsīl*, situated in 24° 32′ N. and 81° 18′ E., 31 miles by metalled road from Satnā on the East Indian Railway; 1,045 feet above the sea. Population (1901), 24,608, of whom 19,274, or 78 per cent., were Hindus, and 5,097 Musalmāns. Rewah was already a place of importance in 1554, when it was held by Jalāl Khān, son of the emperor Sher Shāh. It became the chief town after the capture of Bāndhogarh, the old capital, by Akbar in 1597; and Rājā Vikramāditya, who, according to some accounts, founded the place in 1618, probably added palaces and other buildings. About 1731 Rewah was sacked by Hirde Sāh of Pannā, Rājā Avdhūt Singh flying to Partābgarh in Oudh.

The old city is still enclosed by a wall 20 feet high. On the east side it is entered through the Jhula Darwāza ('swing gate'), a finely carved gateway taken from the old town of Gūrgi Masaun, of which the remains lie 12 miles east of the capital. In 1882 a large part of the modern town was destroyed by a flood. Between the old walled town and the modern extension lies a deep ravine, crossed by a causeway at a point known as the Bundelā Gate, from a gate that formerly stood there, erected by the Bundelās after their capture of the city. The chief buildings are the palace of Vishvanāth Singh, the Kothī or new palace erected in 1883, and the State offices. The town also contains a school with a boarding-house attached, a State printing press, a jail, a combined post and telegraph office, and a small *dāk*-bungalow.

A garden known as the Lakshman Bāgh contains several modern Vaishnavite temples erected by the chiefs, which are supervised by the Swāmi or high priest of the State, the spiritual director of the Rewah chief. Three generations back the chief of Rewah became an ardent supporter of Vaishnavism. An income of Rs. 40,000 a year is attached to the post, and the Swāmi has great influence in temporal as well as spiritual matters.

Satnā (*Raghurājnagar*).—Town in the Rewah State, Central India, situated in 24° 34′ N. and 80° 50′ E., on the Jubbulpore-Allahābād section of the East Indian Railway. Population (1901), 7,471. Satnā is the head-quarters of the Political Agent in Baghelkhand and of the Raghurājnagar *tahsīl* of Rewah.

It is a place of considerable commercial importance and the principal centre of trade in the State, the value of exports and imports passing through the town being about 4 lakhs a year. The principal exports are wheat, rice, linseed, and *ghī*; and the imports, kerosene oil, cotton, cloth, and sugar. The town is clean and well built, with many good houses. To the west and across the railway lie the Agency limits, containing the residence of the Political Agent, offices, and other buildings. Satnā was selected as the head-quarters in 1872, before which date the Political officer lived at NĀGOD. The Agency limits occupy 95 acres, with a population (1901) of 382. A high school, a Government *dāk*-bungalow, a combined post and telegraph office, and an Agency hospital and State dispensary are situated in the town.

Sihāwal.—Head-quarters of the Bardī *tahsīl* of the Rewah State, Central India, situated in 24° 34′ N. and 82° 17′ E. Population (1901), 198. The place is of no importance except as the head-quarters of a *tahsīl*, but contains a British post office.

Sohāgpur Village.—Head-quarters of the *tahsīl* of the same name in Rewah State, Central India, situated in 23° 19′ N. and 81° 22′ E., 2 miles from Sahdol station on the Katnī-Bilāspur section of the Bengal-Nāgpur Railway. Population (1901), 2,126. It is a place of some commercial importance. The chief exports are wheat, rice, mustard, and linseed. Salt, jaggery, sugar, tobacco, cotton, cloth, yarn, and kerosene oil are imported. The value of the exports is about 8 lakhs a year, and that of the imports 4 lakhs. Almost in the centre stands a large palace, a heterogeneous mass of buildings surrounding a large courtyard. It is constructed partly of brick and partly of stone, the latter being almost entirely taken from older structures, while the numerous pillars employed have all been taken from temples, and differ in ornamentation and appearance. Among these remains are many Jain sculptures. One mile south-east of the present village are the ruins of an older settlement, full of old remains. One temple in a moderate state of preservation resembles those at KHAJRĀHO in style, and probably dates from the twelfth century. A figure of Ganesh is cut over the door of the sanctuary, which is profusely ornamented with carving. The spire is graceful and of curvilinear form, not unlike those at Khajrāho. The sculpture is fine, but in many cases grossly obscene.

Teonthar Village.—Head-quarters of the *tahsīl* of the

same name in Rewah State, Central India, situated in 24° 59′ N. and 81° 41′ E., 30 miles by a fair-weather road from the Dabhaura station on the East Indian Railway. Population (1901), 1,593. A school and a dispensary are situated in the place.

Umariā.—Town in the Rewah State, Central India, and centre of a coal-field, situated in 23° 32′ N. and 80° 53′ E., on the Katnī-Bilāspur branch of the Bengal Nāgpur Railway; 1,500 feet above the sea. Population (1901), 5,381. The town came into existence on the opening of the mines in 1881. The coal-fields are situated in the upper and lower Barākar divisions of the Gondwānas. The former rock consists of variegated clays, the latter of sandstones and shales, through which the coal seams run. The field has a dip of 1 in 16, towards the north-east on its western side, towards the north-west on the eastern border, and northwards in the centre. The seams at places reach a thickness of 31 feet. Borings show that the area occupied by the coal is very extensive, the proved area being estimated to contain 24 million tons. The coal is, except in a few places, of a dull laminated variety much impregnated with fossilized resins. It does not coke well, and gives a white ash, forming little or no clinker. The coal is worked through both pits and inclines by the pillar and stall method, the pillars being destroyed on reaching the coal boundary. The gallery roofs are supported with logs of *sāl* from the State forests. Eight seams have been opened, of which two are now worked. The output is regulated by the demand; but the mine could, if required, supply 1,000 tons a day, though the actual maximum output in any one day has been 890 tons. Between 1883 and 1903, 1·9 million tons were extracted. The Great Indian Peninsula Railway Company takes 70 per cent. of the output. The mine was worked by the State from 1881 to 1885, when it was taken over by the Government of India. In 1900 it was replaced under the Darbār. The workers include 312 Musalmāns, 295 Kols, and 102 Gonds, the rest belonging to various classes. The average number of workers is: above ground, 224 men and 6 women; below ground, 1,258 men and 235 women; total, 1,723. A hewer earns about 5 annas a day, a tram-pusher 3 annas, and mates Rs. 12 to Rs. 25 a month. Accidents have been very few, but a hospital is maintained in connexion with the colliery. The European managing staff consists of a superintendent and manager, a deputy-manager and surveyor, an overman, and an underlooker, all of English experience, with other locally

trained subordinates. A post and telegraph office is maintained in the town.

[*Economic Geology of India* (1905); *Records, Geological Survey of India*, vol. xxxii, pt. i (1906).]

Baraundā (or Pāthar-Kachhār).—A petty *sanad* State, in Central India, under the Political Agent in Baghelkhand. It is now a small holding with an area of about 218 square miles, but was in former days much larger, and comprised most of the present District of Bāndā, the family having held the country for at least 400 years. The name Pāthar-Kachhār is derived from its position on the skirts of the Vindhyas.

The family is an old one, and claims to belong to the Raghuvansi clan of the Solar division of Rājputs. The original seat of the family was Rāsin in Bāndā District, originally called Rājā Vāsīni, where there are many old remains. The early history is, however, very obscure. During the Bundelā supremacy the State appears to have been held on a *sanad* from Hirde Sāh of Pannā. On the accession of the British to the paramount power, Rājā Mohan Singh was recognized and confirmed in his territory by a *sanad* granted in 1807. Dying childless in 1827, he left the estate by will to his nephew, Sarabjīt Singh, who, although not formally adopted, was recognized by the British Government, to the exclusion of his two elder brothers. In 1862 the chief received an adoption *sanad*, and in 1863 he ceded all land required for railways through his territory. Raghubar Dayāl Singh, who was chief in 1877, obtained the personal distinction of Rājā Bahādur and a salute of 9 guns, the latter distinction being made hereditary in 1878. He died in 1885 without issue, and without exercising the right of adoption; but the Government selected the present chief, Rājā Thākur Prasād Singh, who succeeded in 1886. The ruler of the State bears the title of Rājā and receives a salute of 9 guns.

Population has been: (1881) 17,283, (1891) 18,596, and (1901) 15,724. The population decreased by 15 per cent. during the last decade owing to famine. Hindus number 14,189, or 90 per cent.; and Animists, 1,351, or 9 per cent. The State contains 70 villages. The prevailing language is Baghelkhandī, spoken by 91 per cent. of the inhabitants. Agriculture supports 90 per cent. of the total population. Of the total area, 31 square miles, or 14 per cent., are cultivated; 57 square miles are cultivable but uncultivated; and the rest is forest and waste. The total revenue is Rs. 15,000, of which Rs. 14,000 is derived from land. Baraundā, the capital, is situated in 25° 3′ N. and 80° 38′ E., in a somewhat rugged tract 10 miles

north of Kālinjar, and contains a vernacular school. Population (1901), 1,365.

Nāgod State (or Unchahra).—A *sanad* State in Central India, under the Political Agent in Baghelkhand, lying between 24° 12′ and 24° 39 N. and 80° 28′ and 80° 53′ E., with an area of about 501 square miles. Until the eighteenth century the State was known as Unchahra, from the name of its original capital. It is cut up into two sections, the isolated *pargana* of Dhanwāhī, which lies east of Maihar, having been granted in 1859 in recognition of good services rendered during the Mutiny. The greater part of the territory is situated in the high-level plain to the east of the Pannā range, but a small portion falls within the hilly tract. Nāgod is watered by the Satnā river, a tributary of the Tons, and by several smaller streams which are not, however, available for irrigation.

Geologically, Nāgod presents several features of interest. The greater part is covered with fine sandstones of the Bandair (Bhānder) series and the Sirbū shales. Limestone of a superior quality, known commercially as Nāgod limestone, is met with in the form of low hills close to the chief town, and is the most valuable source of lime yet known in India. In 1828 Captain Franklin announced the existence of fossil remains in this rock; but subsequent search has failed to substantiate this discovery, which, as giving a clue to the age of the Vindhyans, would have been of the highest scientific importance. The famous Bhārhut *stūpa* was constructed of the Bandair sandstone, the excellence of which is proved by the marvellous sharpness of the carving on the fragments discovered.

The chiefs of Nāgod are Parihār Rājputs, one of the four Agnikula clans, whose traditional home is on Mount Abu. The history of their migration into Bundelkhand and Baghelkhand is of considerable interest, but exceedingly difficult to unravel. In the seventh century the Gaharwārs held Bundelkhand, but were driven out or at least subordinated by an incursion of Parihār Rājputs from the west, who established themselves in the country lying between Mahoba and Mau (near Chhatarpur), and rapidly extended their sway over most of this region. In the ninth century they in their turn became subordinate to the great Chandel clan, and, though not exterminated, a large section was obliged to migrate still farther eastwards into Baghelkhand, where, according to their annals, Rājā Dhāra Singh seized the fort of Naro from the Teli Rājās in 1344. In 1478 Rājā Bhoja obtained Unchahra,

which he made the chief town, and which remained so until 1720, when the capital was moved to Nāgod by Rājā Chain Singh. Later on the Parihārs lost to the Bundelās and Baghelas practically all their possessions, except the limited territory they now hold, and preserved this remnant only by submitting to their adversaries.

When the British became paramount after the Treaty of Bassein (1802), Nāgod was held to be tributary to Pannā, and was included in the *sanad* granted to that State in 1807. In recognition, however, of the fact that the territory had been in the possession of the family before the establishment of Chhatarsāl's power and had continued to be independent throughout the supremacy of the Bundelās and of Alī Bahādur, a separate *sanad* was granted to Lāl Sheorāj Singh in 1809 confirming him in his possessions. He was succeeded in 1818 by his son, Balbhadra Singh, who was deposed in 1831 for murdering his brother. His successor, Rāghavendra Singh, who was then a minor, received powers in 1838 and obtained a new *sanad*, succession dues to the value of Rs. 8,000 being paid to the British Government. He involved the State in debt, and it was placed under management in 1844. In the Mutiny the chief behaved most loyally in assisting Europeans, and in recognition of these services received a grant of eleven villages now forming the *pargana* of Dhanwāhī, which had belonged to the confiscated State of Bijerāghogarh. In 1862 he received a *sanad* of adoption, and in 1865 he again assumed management till his death in 1874. He was succeeded by his son, the present chief, Rājā Jādavendra Singh, who was then nineteen. The Rājā began to exercise powers in 1882, but was deprived of them in 1894 for mismanagement, and retired to Benares, where he lived as a recluse for ten years, refusing all inducements to return. In August, 1904, however, he agreed to accept an allowance and to reside at Satnā. The chief has the title of Rājā and receives a salute of 9 guns.

The antiquities of Nāgod are considerable, but have not, as yet, been fully investigated. The old routes from Mālwā and Southern India to Kausāmbhī and Srāvastī probably met at or near Bhārhut (24° 37′ N. and 80° 53′ E.), where a magnificent Buddhist *stūpa* formerly stood, the remains of which were discovered by Sir Alexander Cunningham in 1873. Though entirely ruined, a large number of carved stones were recovered and placed in the Calcutta Museum. It must have originally been very similar to the great *stūpa* at Sānchī, though

the railing is more ornamental, and possibly of later date. On one of the gateways a record[1] was discovered referring to its erection during the rule of the Sunga dynasty, who flourished in the second and first centuries B.C. A mediaeval temple was also exhumed close by. Other places of interest are Lālpahār, a hill near the *stūpa*, where there are a large cave and an inscribed record of the Kalachuri dynasty of 1158; Sankargarh; Khoh, formerly a large city and capital of the Teli Rājās, where several important records dating from A.D. 475 to 554 have been discovered; Bhumara, Majhgawān, Kari Talai, and Pataini Devī. At the last place is a small but well-preserved temple in the Gupta style of the fourth or fifth century, with some later Jain remains of the tenth and eleventh centuries.

The population of the State has been: (1881) 79,629, (1891) 84,097, and (1901) 67,092. The large decrease of 20 per cent. during the last decade is due to famine. Hindus number 55,989, or 84 per cent.; Animists, 8,701, mainly Gonds and Kols; and Musalmāns, 2,331. The State contains one town, UNCHAHRA, its old capital; and 336 villages. Baghelkandī is the principal language, spoken by 85 per cent. of the population. About 86 per cent. of the inhabitants are supported by agriculture, 12 per cent. by general labour, and 2 per cent. by trade.

Of the total area, 223 square miles, or 45 per cent., are cultivated, of which only 343 acres are irrigable. Of the uncultivated area, 87 square miles are cultivable, 167 square miles are under forest, and the rest is waste. Rice and wheat each occupy 43 square miles, or 18 per cent. of the cropped area; *kodon*, 38 square miles, or 16 per cent.; gram, 37 square miles, or 15 per cent.; barley, 32 square miles, or 9 per cent.; *sāmān* and *kākun*, 24 square miles, or 10 per cent.; and *jowār*, 11 square miles.

Besides the Pannā-Satnā high road, metalled roads connect Nāgod and Unchahra and Unchahra and Parsmānia, 86 miles in all, of which 37 are maintained by the State. British post offices are maintained at Nāgod and Unchahra.

The State was in 1905 under superintendence, being managed by the Political Agent assisted by a *dīwān*. The total revenue from all sources is 1·7 lakhs, of which one lakh is derived from land. About Rs. 73,000 is alienated in grants to members of the chief's family and other *jāgīrdārs*. The

[1] A. Cunningham, 'The Bhārhut Stupa,' *Indian Antiquary*, vol. xiv, p. 138; vol. xxi, p. 225.

principal heads of expenditure are Rs. 70,000 on general administration, including the expenditure of the chief, Rs. 20,000 on public works, and Rs. 12,000 on police. A twelve years' revenue settlement, based on the productiveness of the soil and its position as regards villages and the caste of the holder, was made in 1901. The incidence of the land revenue demand is Rs. 1-8-0 per acre of cultivated area, and 11 annas per acre of total area. About 159 square miles, or 32 per cent. of the total area, are alienated in grants. About 3 per cent. of the total population were able to read and write in 1901. The State contains eight schools and two hospitals.

Nāgod Village.—Capital of the State of the same name in Central India, situated in 24° 34′ N. and 80° 36′ E., on the Amrān river, 17 miles west of Satnā, on the Satnā-Pannā high-road. Population (1901), 3,887. The name is derived from Nāga Vadha, 'the slaughter of the Nāgas,' from whom it is said to have been seized by the ancestors of the Nāgod chief. Nāgod became the capital of the State in 1720. It was a British cantonment in 1857; and on the mutiny of the wing of the 50th Regiment of Native Infantry stationed there, the chief placed his own forces at the disposal of the Political officer, and finally sent him with some other European refugees from Bāndā safely under escort to Jubbulpore. A British post office, a hospital, a school, and a *dāk*-bungalow are situated in the place.

Unchahra (*Unchahera*). — Old town in Nāgod State, Central India, situated in 24° 23′ N. and 80° 48′ E., 20 miles south-east of Nāgod village, on the East Indian Railway. Population (1901), 3,785. The town is said to have been founded in 1489 on the site of a settlement belonging to the Teli Rājās, whose chief towns were Khoh and Naro. The district round Unchahra is called Barme or Varmai, a name which is said to be anterior to the Parihār invasion, though nothing is now known either of the origin of the name or of the former extent of the region. There are no ancient remains which can be assigned to a period before the ninth or tenth century. Up to 1720 this was the capital of Nāgod State.

[A. Cunningham, *Archaeological Survey Report*, vols. viii, ix-xxi.]

Maihar State.—A *sanad* State in Central India, under the Political Agent in Baghelkhand, lying between 23° 59′ and 24° 24′ N. and 80° 23′ and 81° 0′ E., with an area of about 407 square miles. It is bounded on the north by the State of Nāgod; on the east by Nāgod and Rewah; on the

west by Ajaigarh; and on the south by the Jubbulpore District of the Central Provinces. Maihar is watered by the Tons, which traverses it in a north-easterly direction. The tract is composed mainly of sandstones of the lower Bandair (Bhānder) series, in great part concealed by alluvium. At Jukhehī in the south of the State, the strike of the Kaimur range is displaced, producing the only important gap in the whole length of the Vindhyans. Advantage was taken of this in constructing the great Deccan road, and the branch of the East Indian Railway between Jubbulpore and Allahābād.

The chiefs of Maihar claim descent from the Kachwāha Rājput clan, a claim, however, which is not admitted, and has indeed little to support it. The family apparently migrated from Alwar in the seventeenth or eighteenth century, and obtained land from the Orchhā chief. Thākur Bhīm Singh later on entered the services of Chhatarsāl of Pannā. His grandson, Benī Singh, the founder of the State, rising from a low position, finally became minister to Rājā Hindupat, who about 1770 granted him the territory now forming Maihar, which had originally been a part of Rewah. Benī Singh was killed in 1788. He has left many monuments of his liberality throughout Bundelkhand in numerous tanks and buildings. He was succeeded by his son Rājdhar, who, together with the other chiefs in this region, was conquered by Alī Bahādur of Bāndā early in the nineteenth century. Alī Bahādūr, however, restored the State to Durjan Singh, a younger son of Benī Singh. In 1806 and 1814 Durjan Singh received *sanads* from the British Government, confirming him in the possession of his lands. On his death in 1826 the State was divided between his two sons, Bishan Singh, the elder, succeeding to Maihar, while Prāg Dās, the younger, obtained Bijai-Rāghogarh. The latter State was confiscated in 1858 owing to the rebellion of the chief. The present chief, Raghubīr Singh, succeeded as a minor in 1852, and obtained administrative powers in 1865. The title of Rājā was conferred on him in 1869 as a hereditary distinction, and a personal salute of 9 guns was granted in 1877 and made hereditary in 1878.

The region in which Maihar lies is of considerable archaeological interest, but has not as yet been fully investigated. Remains are numerous throughout the State, especially of temples in the mediaeval style of the eleventh to the thirteenth century.

The population has been: (1881) 71,709, (1891) 77,546,

and (1901) 63,702, giving a density of 156 persons per square mile. Hindus number 49,740, or 78 per cent.; Animists (chiefly Gonds), 11,876, or 19 per cent.; and Musalmāns, 2,009. The State has one town, MAIHAR (population, 6,802), the capital; and 210 villages. Baghelkhandī is spoken by 50 per cent. of the inhabitants, and Bundelkhandī by 47 per cent. Agriculture supports about 90 per cent. of the total population.

The soil, except in the hills, is fertile and bears good crops. Of the total area, 110 square miles, or 27 per cent., are under cultivation, of which 70 square miles are irrigable; 43 square miles are cultivable but not cultivated; and the rest consists of forest and waste. The forests, which cover a large area of the State, are not as yet under systematic management. *Kodon* and rice each occupy 20 square miles, or 36 per cent. of the cropped area; gram, 12 square miles; and wheat, 8 square miles.

Formerly a considerable iron-smelting industry existed, but this has now almost entirely disappeared. Want of good internal communications has made the development of trade difficult, though a certain amount of timber is exported.

The chief has full powers in all matters of general administration and in civil judicial cases. In criminal cases he has power to inflict sentences of imprisonment not exceeding two years. The total revenue from all sources is about Rs. 75,000, of which Rs. 55,000 is derived from land revenue. The principal item of expenditure is Rs. 32,000 on general administration, including the chief's establishment. The British rupee has been current since 1849. A small force of foot and horse, amounting to 150 men with 7 serviceable guns, is maintained. At the Census of 1901, 1 per cent. of the population were able to read and write. The State contains eleven schools and one hospital. Vaccination has made little progress, owing to the strong prejudice shown by the inhabitants.

Maihar Town.—Capital of the State of the same name in Central India, situated in 24° 16′ N. and 80° 46′ E., on the East Indian Railway, at the foot of the Bandair range, 1,980 feet above the level of the sea. Population (1901), 6,802. It is a well-built place, many of the houses being constructed of the local sandstone. Outside the present site is a fort built in the sixteenth century by Rājā Bīr Singh Deo of Rewah, mainly from remains of Hindu temples, which is used as a residence by the chief. A large number of ruined shrines

are scattered round the town, and traces of old foundations exist which must have belonged to a large place. There are two lakes, one to the north-west and the other to the south-west of the town. Maihar contains a British post office, a school, and a dispensary.

Sohāwal.—A small *sanad* State in Central India, under the Political Agent in Baghelkhand, lying between 24° 33′ and 24° 50′ N. and 80° 35′ and 80° 49′ E., with an area of about 213 square miles. It is separated into two sections by the petty State of Kothī, the northern section itself being also much intermingled with parts of Pannā. The chief is a Baghel Rājput, connected with the Rewah family. Mahārājā Amar Singh of Rewah had two sons, one of whom, named Fateh Singh, revolted in the sixteenth century, and seizing Sohāwal, founded an independent chiefship, which was originally of considerable extent, including Bīrsinghpur (now in Pannā), Kothī, and other tracts in the neighbourhood. On the rise of Pannā under Chhatarsāl, Sohāwal became tributary, but retained its independence. Later on, however, Jagat Rāj and Hirde Sāh, sons of Chhatarsāl, actually seized much of its territory, while the Kothī chief, taking advantage of these disturbances, threw off his allegiance, and attacked and killed the Sohāwal chief, Prithīpāl Singh. On the establishment of British supremacy in the beginning of the nineteenth century, Sohāwal was held to be subordinate to Pannā. But a separate *sanad* was granted to Rais Amān Singh in 1809, on the ground that the State had existed before Chhatarsāl's rise to power and had remained independent throughout the supremacy of Alī Bahādur of Bāndā. The present chief, Bhagwant Rāj Bahādur, succeeded in 1899, and in 1901 received the title of Rājā as a personal distinction, the ordinary title being Rais.

The population of the State has been: (1881) 37,747, (1891) 43,853, and (1901) 37,216, giving a density of 175 persons per square mile. The decrease of 15 per cent. during the last decade is due to famine. The State contains 183 villages. Hindus number 31,645, or 85 per cent.; Animists (chiefly Gonds, Kols, and Mavaiyas), 4,574, or 13 per cent.; and Musalmāns, 993. Baghelkhandī is spoken by 80 per cent. and Bundelkhandī by 17 per cent. of the inhabitants. Agriculture supports about 95 per cent. of the total population. The soil of the State is fertile and bears good crops of all the ordinary grains. About 111 square miles, or 52 per cent. of the total area, are cultivated, while 54 square miles,

or 25 per cent., are cultivable but not cultivated; the rest is jungle and waste. A peculiar custom, not uncommon in other parts of Baghelkhand, prevails of regularly relinquishing a village site every twelve or sixteen years. The sites are assessed at the rate of Rs. 20 per acre per annum on the abandoned land during the first four years succeeding its abandonment, and at Rs. 12 in succeeding years.

For administrative purposes the State is divided into two *tahsīls*, with head-quarters at Sohāwal and Sabhāpur, and the estate of Raigaon, which is held in *jāgīr* by a junior branch of the Sohāwal family, the present holder being Lāl Raghubansman Prasād Singh, fifth in descent from Lāl Sarabjīt (Sarūp) Singh, who received it as a service *jāgīr* from his elder brother, Rais Mahipat Singh. The Sohāwal chief exercises limited powers. All ordinary administrative matters are in his hands, but cases of serious crime are dealt with by the Political Agent. The revenue is Rs. 46,000, and the cost of administration about Rs. 34,000.

The capital, Sohāwal, is situated in 24° 35′ N. and 80° 46′ E., on the left bank of the Satnā river, and on the Satnā-Nowgong highroad, 5 miles from the Satnā station on the East Indian Railway. Population (1901), 2,108.

Kothī.—A petty *sanad* State in Central India, under the Political Agent in Baghelkhand, with an area of about 169 square miles, surrounding the town of the same name. The chief is a Baghel Rājput, one Jagat Rāj Singh Baghel having driven out the original Bhar chief and founded the *jāgīr*. When the Bundelās rose to power in the eighteenth century under Chhatarsāl, the Kothī chiefs became tributary to Pannā, but maintained their independence throughout the domination of Alī Bahādur. On the establishment of British supremacy Kothī was held to be subordinate to Pannā, and was originally described as such in the *sanad* granted to the Pannā chief in 1807. In view, however, of the continued independence of the estate, a fresh *sanad* was granted in 1810 to Rais Lāl Duniyā-pati Singh, making him directly dependent on the British Government. An adoption *sanad* was granted him in 1862. In recognition of his loyalty, public spirit, and benevolence, the title of Rājā Bahādur was granted in 1878, as a hereditary distinction, to Rao Bahādur Singh. The present chief is Rājā Bahādur Avadhendra Singh, who succeeded in 1895.

The population has been: (1881) 11,368, (1891) 22,656, and (1901) 19,112, or 113 persons per square mile. Hindus

number 15,939, or 83 per cent.; and Animists (chiefly Gonds), 2,864, or 15 per cent. There are 75 villages.

The soil of the State is fairly fertile, and produces good crops of all the ordinary grains. Of the total area, 58 square miles, or 34 per cent., are cultivated; 22 square miles are cultivable but not cultivated; and the rest is jungle and waste. The total revenue is Rs. 26,000, of which Rs. 24,000 is derived from land. An irregular force of 223 infantry and 30 cavalry is maintained.

The capital, Kothī, is situated in 24° 46′ N. and 80° 47′ E., 6 miles west of the Jaitwār station on the Jubbulpore-Allahābād branch of the East Indian Railway, 104 miles distant from Allahābād. Population (1901), 2,297.

Jaso (*Jasso*).—A petty *sanad* State in Central India, under the Political Agent in Baghelkhand, lying between 24° 20′ and 24° 34′ N. and 80° 28′ and 80° 40′ E., with an area of about 72 square miles. It is bounded on the north, east, and south by the Nāgod State, and on the west by Ajaigarh. The population in 1901 was 7,209. The *jāgīrdār* is a Bundelā Rājput descended from Chhatarsāl, the founder of the Pannā State. On the death of Chhatarsāl, the Jaso and Bāndhora *jāgīrs* were assigned to his fourth son, Bhārtī Chand, who held under his brother, Jagat Rāj, the chief of Jaitpur. Bhārtī Chand bequeathed Bāndhora to his eldest son, Durjan Singh, and Jaso to his second son, Harī Singh. Durjan Singh was succeeded by his son Mednī Singh, who died childless, and Bāndhora was absorbed into Jaso. Early in the nineteenth century the *jāgīr* fell to Alī Bahādur of Bāndā, who assigned it to Gopāl Singh, a rebel servant of the holder Chet Singh. Gopāl Singh, however, espoused the cause of Mūrat Singh, Chet Singh's infant son. On the establishment of British supremacy Jaso was held to be subordinate to the Ajaigarh State, and was included in the Kotra *pargana* secured to the Ajaigarh chief by the *sanad* granted him in 1807. To this an objection was raised; and on reference to the British Government it was finally decided that the suzerainty of Ajaigarh had never been more than nominal, and a separate *sanad* was granted to Mūrat Singh in 1816 confirming him in independent possession of Jaso. Jagat Rāj Singh, the present chief, succeeded in 1888, but in 1899 withdrew from active participation in the management. His son Girwar Singh, who is a minor, was being educated in 1905 at the Daly College at Indore, the State being under superintendence.

Jaso contains 60 villages, and has a cultivated area of

29 square miles, or 40 per cent. of the total area. The revenue is Rs. 23,000, of which Rs. 21,000 is derived from land.

The capital, Jaso, is picturesquely situated in 24° 30′ N. and 80° 30′ E., on the banks of a fine lake. The name is said to be a contracted form of Jaseshvarīnagar, and the place was at various times known as Mahendrīnagar, Adharpurī, and Hardīnagar. A small temple, a curious *lingam*, and several *satī* stones stand in the town, while numerous Jain and Hindu remains lie scattered round it. A vernacular school and a hospital are situated here.

[A. Cunningham, *Archaeological Survey Reports*, vol. xxi, p. 99.]

Chaube Jāgīrs.—A collection of petty *sanad* States in Central India, under the Political Agent in Baghelkhand, lying between 25° 5′ and 25° 20′ N. and 80° 45′ and 80° 57′ E., and bounded on the north, east, and west by Bāndā District, and on the south by Baraundā. They comprise the five estates of PĀLDEO, PAHRĀ, TARAON, BHAISAUNDĀ, and KĀMTA-RAJĀULĀ, with a total area of about 126 square miles. These estates lie partly in the diamond-bearing tract, and derive an income from the sale of the stones.

The total population has been: (1881) 21,620, (1891) 23,300, and (1901) 20,711, giving a density of 165 persons per square mile. The *jāgīrs* contain 69 villages. Hindus number 19,556, or 94 per cent.; Animists, 812; and Musalmāns, 340.

The holders of these estates are Jijhotia Brāhmans and bear the appellation of Chaube. They originally held land at Dādrī, a village in Bundelkhand near the Nowgong cantonment. Their aptitude for military service brought them into notice, and they rose to high rank under Rājā Chhatarsāl of Pannā. The owners of the first four are descended from Rām Kishan, who was governor of the Kālinjar fort under Rājā Hirde Sāh of Pannā. During the disturbances which followed the invasion of Bundelkhand by Alī Bahādur, Nawāb of Bāndā, Rām Kishan seized the fort, and for ten years successfully resisted all attempts on the part of the Nawāb to oust him. At the time of the establishment of British supremacy, Kālinjar was held by the sons of Rām Kishan, of whom there were originally seven. Baldeo, the eldest, being dead, his son Daryau Singh was in command. Although these men were merely revolted servants of the Pannā chief, the British Government, in pursuance of their pacificatory policy, in 1812 confirmed Daryau Singh and his brothers in their possession of

the fort and adjoining territory, on condition of allegiance. Daryau Singh, however, persisted in opposing the British authority and in secretly fomenting disturbances in the country. It was, therefore, determined to dispossess him, and the fort was assaulted by Colonel Martindell on January 16, 1812. Though the assault failed, Daryau Singh agreed to surrender on condition that other lands were assigned to his family in exchange for those they then held. These terms were acceded to; but the dissensions among the different members of the family were so violent as to necessitate the grant of a separate *sanad* to each member, as well as to Gopāl Lāl Kāyasth, who had been the family *vakīl*. Fresh dissensions led to a further settlement in 1817. In 1862 the *jāgīrdārs* received adoption *sanads*. It is a rule of succession among them that on the failure of heirs, real or adoptive, the *jāgīr* is divided among the surviving branches of the family. The original nine shares, created by the adjustment of 1817, were reduced to seven in 1839 and to five in 1864 by the operation of this rule, while one estate was confiscated in 1855 for the complicity of its holder in a murder.

Pāldeo.—One of the CHAUBE JĀGĪRS in Central India, under the Political Agent in Baghelkhand, with an area of about 28 square miles. Pāldeo was granted to Daryau Singh, the head of the Kālinjar Chaube family, in 1812. The present holder is Chaube Jagat Rai, who received the title of Rao Bahādur as a personal distinction in 1903. Population (1901), 8,598. The *jāgīr* comprises 18 villages, and has a revenue of Rs. 26,000, part of which is derived from the sale of diamonds, obtained at two villages in the estate. The chief place is Naigaon or Naugaon, situated in 25° 11′ N. and 80° 49′ E., 24 miles south of Kālinjar. Population (1901), 826.

Pahrā.—One of the CHAUBE JĀGĪRS in Central India, under the Political Agent in Baghelkhand, with an area of about 27 square miles, and a population (1901) of 3,535. The estate was granted in 1812 to Sālig Rām Chaube, son of Rām Kishan of Kālinjar. Maksudan Prasād, who was *jāgīrdār* in 1857, assisted the British to the utmost of his power. His successor, the present *jāgīrdār*, Rao Bahādur Rādha Charan Jū, succeeded by adoption in 1868, receiving powers in 1879. He was educated at the Rājkumār College at Nowgong. Of the total area, 6 square miles, or 22 per cent., are cultivated. The revenue is Rs. 13,000. A small force of 100 infantry, 10 cavalry, and 4 gunners with two brass cannon

is maintained. The chief place is Chaubepur, situated in 25° 6′ N. and 80° 48′ E., 20 miles from Karwī station on the Jhānsi-Mānikpur section of the Great Indian Peninsula Railway. Population (1901), 878.

Taraon.—One of the CHAUBE JĀGĪRS in Central India, under the Political Agent in Baghelkhand, with an area of about 26 square miles, surrounding the fort of Taraon formerly held by the Rājās of Pannā. On the creation of the Chaube Jāgīrs in 1812, Taraon fell to Chaube Gaya Prasād, son of Gajādhar, fourth son of Rām Kishan. The present holder is Chaube Brij Gopāl, who succeeded his brother Chaturbhuj in 1894. The population in 1901 was 3,178. There are 13 villages. Of the total area, 12 square miles, or 49 per cent., are cultivated. The revenue of the State is Rs. 10,000. Taraon or Tarahuhān, the chief place, is situated in 24° 59′ N. and 80° 57′ E., one mile from Karwī station on the Jhānsi-Mānikpur section of the Great Indian Peninsula Railway. Population (1901), 670. The present *jāgīrdār*, however, resides at Pathraundī, 5 miles north-west of Taraon. Population (1901), 444.

Bhaisaunda.—One of the CHAUBE JĀGĪRS in Central India, under the Political Agent in Baghelkhand, with an area of about 32 square miles, and a population (1901) of 4,168. The *jāgīr* was created by a readjustment of shares which took place in 1817. The present holder, Pandit Srī Chhatarsāl Prasād Jū, succeeded in 1885. He was educated at the Rājkumār College, Nowgong, and was entrusted with the management of his *jāgīr* in 1903. The *jāgīr* contains 20 villages. Of the total area, 10 square miles, or 31 per cent., are cultivated. The revenue is Rs. 9,000. Bhaisaunda, the chief place in the *jāgīr*, is situated in 25° 18′ N. and 80° 48′ E., 8 miles from Karwī station on the Jhānsi-Mānikpur section of the Great Indian Peninsula Railway. Population (1901), 1,386.

Kāmta-Rajaulā.—One of the CHAUBE JĀGĪRS in Central India, under the Political Agent in Baghelkhand, with an area of 13 square miles, and a population (1901) of 1,232. The chief is a Kāyasth by caste, the first grantee, Rao Gopāl Lāl, having been the family *vakīl* of the Chaube family of Kālinjar. The grant was made in 1812, when the Chaube family received their shares. A *sanad* of adoption was granted in 1862. The present holder is Rao Rām Prasād, who succeeded in 1892. The *jāgīr* consists of 3 villages. Of the total area, 899 acres are cultivated, 136 being irrigable. The revenue is Rs. 2,500

a year. The chief place is Rajaula, situated in 25° 11′ N. and 80° 51′ E., 8 miles south of Karwī station on the Jhānsi-Mānikpur section of the Great Indian Peninsula Railway. Population (1901), 211.

Chitrakūt.—Hill and place of pilgrimage in the Karwī *tahsīl* of Bāndā District, United Provinces, situated in 25° 13′ N. and 80° 46′ E., 3½ miles from the Chitrakūt station on the Great Indian Peninsula Railway. The hill lies partly in the Karwī *tahsīl* and partly in the Chaube *jāgīr* of Kāmta-Rajaulā. The Paisunī river flows nearly a mile from its base, which has a circumference of three or four miles. A terrace, constructed by the Rānī of Chhatarsāl about 1725, and repaired as a famine work in 1896–7, runs round the hill-side. In former times the hill was more frequented as a place of pilgrimage than any other in Bundelkhand or Baghelkhand. It is said to have attained its great sanctity in the *Tretā-yuga* or the third epoch of the Hindu cosmogony, when it was visited by Rāma and Sītā during their wanderings in the jungles. More than thirty shrines, dedicated to various deities, crown the surrounding hills, or fringe the banks of the Paisunī. The small town of Sītāpur, on the banks of the river, is largely inhabited by attendant priests. The temple attendants enjoy the revenues of forty-two *mahāls* within British territory, besides several others in the adjoining Native States. Two large fairs take place annually, on the occasion of the Rām-naumī and Dewāli festivals, which formerly attracted 30,000 and 45,000 persons respectively. The attendance has now shrunk to a few thousands, as Rājās do not attend the festivals, and the Marāthā family of Karwī has become impoverished. Since 1897 plague regulations have still further reduced the number of pilgrims.

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